The Review and Expositor

Vol. XXIX. April, 1932 No. 2

John Mason Peck: Pioneer and Builder.

By Austen Kennedy deBlois, D.D., President Eastern Baptist Theological Seminary.

[It is one hundred years ago this month that the Convention met in New York to form The American Baptist Home Mission Society. We have great pleasure in presenting this thrilling account of the Founder.]

The story of the American pioneers is one of the most fascinating records in all our human history. The account of the conquest of the frontier in America, and the establishment of our Western civilization, stirs the fancy while it thrills the heart. It reads like the classic myths of ancient times. It tells of the conflict of the Gods and Titans. Here upon the soil of this new Continent have been exhibited the labors of Hercules, the swift journeyings of Mercury, the fierce struggle against all the distresses and diseases released by Pandora's cabinet, the fruitful benedictions of Pan and Ceres, the conflicts and battles of Mars, the progress and power typified by Apollo, and Jovian triumphs over amazzing handicaps and perils.

We hail with admiration the dauntless pioneers, the founders of our modern and many-sided twentieth century life, the creators of a new racial type, the founders of a vast and fruitful empire. Yet there are greater ones amongst these great ones. Crowned and acclaimed by us today as worthiest and noblest are those spiritual pioneers who in true devotion to God

and humanity laid the foundation of a distinctly Christian society amidst the growing settlements of the youthful West. They determined that the growing culture in the new civilization should be transfigured by the spirit of the Living God. They wrought for centuries yet unborn in the name of the Living Christ. They carried the Word of God into the wilderness. They erected altars upon the prairies and temples in the forests. They established the standard of the Cross in every highway and byway. They caused the rocks and trees to resound with the sweet melodies of Gospel song. Such pioneers of faith, of whom the world was not worthy, deserve our highest mead of praise and gratitude. Such a pioneer, whom Baptists especially delight to honor, and perhaps the greatest of all the Christian pioneers of the early days, was John Mason Peck.

He was a son of the soil. He was born at Litchfield, Connecticut, on October 21, 1789. He belonged to a sturdy race of plain New England stock. He was the son and only child of Asa Peck, and a member of the sixth generation in lineal descent from Paul Peck who came to America in 1634 with Martha, his wife. On his father's small farm John Mason Peck spent his early years, bearing the brunt of labor and every-day duties, and enjoying the limited opportunties of a common school of inferior grade during a portion of the winter months.

At the age of eighteen he was a youth of positive personality, clear mind, high purpose and excellent common sense. In that year three events of importance, which were to go far in the determination of his future destiny, occurred. He began teaching school, and although rather startlingly deficient himself in writing, spelling and the mystery of grammatical forms, he was in these respects slightly in advance of the pupils whom he taught, and by careful study kept constantly widening the distance in knowledge and achievement, between himself and his pupils. Also in that year during a revival period, he became a Christian and united with the Congregational Church. Also at the age of eighteen, he fell in love with Sally Peck; and of all the wise things in his wonderful life he never did anything wiser than this, for the young woman whom he married

a year later, when nineteen, was a strength and glory to his life throughout the more than forty years that they lived together.

After his conversion the young man began at once to seek opportunties for Christian service. He continued his tasks as a farmer and teacher for several years, devoting his spare hours to devotional exercises and religious duties. When his first child was born, the matter of infant baptism was brought home to him and his wife in vivid fashion. Should they compel this unconscious baby to submit to a religious ceremony of which he was blissfully ignorant? Was such a procedure justified by Scripture? These and similar questions agitated this serious young couple. They talked and prayed together concerning the matter. Then they consulted Dr. Lyman Beecher, their pastor, and a sturdy theologian. He sought faithfully to convince their awakened minds, but unavailingly; so the child was never carried to the font.

In the spring of 1811 Mr. Peck and his wife and child removed to Greene County, New York. The nearest Baptist church worshipped at a school-house in New Durham, several miles away. Services were held once a month. Thither he and his wife wended their way, carrying their baby with them, on a beautful Sabbath day. Their journey led them by a winding path over the mountain. They received a hearty welcome. At a meeting of the church a month later they offered themselves for church membership, and after submitting to a rigid examination on points of doctrine, they were accepted.

Mr. Peck was always ready to put his convictions into action. Promptitude was one of his excellent traits. So at the very next meeting of the little Bapist group, on the occasion of their third visit, the young man stated that after four years of inner controversy he was ready to preach the Gospel, and asked the opinion of his new-found friends. This was given in a vote to permit him to "improve his gift". At the request of the people he preached on the following day, October 13, 1811. This was his first sermon, and the text that he chose was the key-note of his future life and labors: "And He said unto them: Go ye into all the world and preach the Gospel to every creature."

It was always his habit to act energetically. Soon after obtaining the approval of his church to exercise his gift, he applied for a regular license to preach, and this was granted. Then he accepted a call to the pastorate at Catskill, New York. As his custom always was, he combined with his religious activities the care of a school which he opened and conducted. His salary as pastor was an uncertain quantity. To be exact, at the close of his first year he had received as salary just $61.95.

His year at Catskill was full of abounding joy. During its course he preached one hundred and seventy-four times, and ministered in multiplied ways to the needs of his community. In December, 1813, he accepted the call to a church in Amenia. He was always greedy for knowledge and for work. At Amenia, as at Catskill, he established and conducted a school. Then a chance meeting changed the current of his life.

Luther Rice was a flame of fire, a man of intense convictions and fervent missionary spirit, who possessed the power of arousing other men to thought and action. Soon after his return from India he visited the Warwick Association in New York State, and there met the young pastor of Amenia. The two were kindred souls. Peck took him to his own home, and their conference resulted in a decision which affected his whole future career. He was authorized to visit several associations in New York State to plead the cause of Foreign Missions.

In the midst of this foreign mission embassage, he was more and more impressed with the needs of the great and growing West of America. In one of his diary entries he refers to his reading of the current number of the Baptist Missionary Magazine, telling of the needs of India, and goes on to say: "A large part of the American continent is also involved in darkness. Yes, under the immediate Government of the United States there is an abundant field for missionary labor. How I should rejoice if Providence would open a door for my usefulness and labors in this way!" Praying and pondering this, and carrying forward a correspondence with Mr. Rice, his ambitions shaped themselves toward two definite ends: to give his life to missionary work in the West; and to spend a period of time in

special preparation for the same. So at the age of twenty-six, he took his way to Philadelphia for purposes of study.

When the outstanding Baptist leaders of the English Midlands assembled in a room in Widow Wallis' house in Kettering in 1792, there was a young man present with them who was a student at Bristol College. Along with the rest he subscribed to the original document creating the pioneer missionary organization of modern times. Undoubtedly his heart was deeply moved, and his life-course largely fashioned, by that epochal meeting which he had the privilege of attending. That young man soon after his graduation at Bristol, came to America. His name was William Staughton. It is one of the greatest names in our American Baptist history. He became one of the founders of the Triennial Convention and of the Burman Mission; one of the founders of the Columbian University; and a pastor in Philadelphia whose eloquence drew thousands to his church every Sunday. Amongst his many other activities he established the first Baptist theological seminary in America. It was not called a seminary, but it fulfilled a seminary's function. Luther Rice in the course of his journeyings found young men of promise and turned their feet toward Philadelphia and Dr. Staughton's home. He in his turn would receive them and teach them. He was the President and the entire Faculty. The students for the most part resided in his house, coming thus into closest contact with this remarkable personality. It was to this place that John Mason Peck came, and all of his formal education he received at the hands of Dr. Staughton. Thus the missionary hero of the future days had the great privilege of direct personal fellowship with two of the foremost Baptist leaders that our denomination has known in this country.

At the Triennial Convention of 1817, held in Philadelphia, John Peck and James Welsh offered themselves for service in the Western field, and urged the formation of a Western mission. Largely through the influence of Rice and Staughton, the desire of these young men were fulfilled. The mission was established and the two young volunteers were duly appointed the first missionaries.

The trip to St. Louis occupied more than four months. Welsh arrived a few days before Mr. Peck and his family in St. Louis, which was at that time "a wretched village, full of the habitations of iniquity." The picture of the pioneer, shaping his course over the mountains and onward toward the "Promised Land" is a stimulating subject for the imagination to dwell upon. We might call Mr. Peck "The Knight of the Covered Wagon". It is true that there was no helmet of bronze nor coat of mail nor streaming plume nor flashing spear nor gleaming sword nor high-bred charger, and no cheering crowds. There was just a serviceable farm-horse, a stout harness, and a covered wagon. Yet as true a knight as ever rode forth to conflict in the olden days held the reins and drove that wagon into the prairies of the West.

At Shawneetown he was obliged to abandon the wagon on account of the depth of the mud and the lack of a decent highway. The family traveled by slow stages on a boat down the River, around the corner and up the Mississippi to St. Louis. Mr. Peck was very ill upon his arrival and was carried from the boat to a room that had been secured as a home for him by his friend, Mr. Welsh. It was the only available room in the town, for the place was over-crowded. The room was small and narrow. It had been an accountant's office. It served for more than nine months as a home for Mr. and Mrs. Peck and their three children. It was kitchen, dining-room, parlor, bed-room and study. But the pioneer, as usual, was full of joy and zest. As soon as he was able to stand upon his feet he went out into the town and organized a day school, a church and a Sunday school.

Thus began the labors of two score years, spent in the service of the Master and in behalf of humanity. It is impossible to describe, even superficially, the immensity of his labors. A bird's-eye view of some of the outstanding features of his work is all that can be accomplished in this brief paper.

He was primarily, centrally, and always an itinerant preacher, a pioneer missionary. The Apostle Peck, like the Apostle Paul, was a great traveler. Instead of the stately and opulent

seats of Greek learning and Roman power, the modern Apostle followed forest trails to camps and settlers' cabins on the farthest frontier of the world's life. Paul proclaimed the message of the everlasting Gospel in the midst of a dying civilization, the most elaborate the world has ever known. Peck uttered his voice, vibrant with vitality, in the day-dawn of a new and magnificent civilization, in the faraway land of the West.

He possessed then, and carried into mid-life, the youthful eagerness for movement and vigorous activity. As an example of this, it may be interesting to refer to the fact that after he had secured his first pastorate, he was so filled with joy at the event that he walked home to tell his own people in Litchfield all about it. The journey to and fro was a mere trifle of a hundred and eighty miles. But he walked the entire distance, preaching sixteen times on the way.

It is ridiculous to associate the name of Mr. Peck with such things as parlor cars and automobiles. He traveled on horseback. He would start from Rock Spring, Illinois, where he had made his home, and make a journey of a hundred, or two hundred, or five hundred miles, preaching everywhere and distributing Bibles and religious literature, holding conversations with all sorts and conditions of men, bear-hunters, Indians, squatters, surveyors, woodsmen, farmers and adventurers, listening eagerly to their life-stories and then telling them the one great life-story, "the old, old story of Jesus and His love." One of the reports that he made to the Society in the East recorded the fact that he had been absent from home for fifty-three days. During that period he rode on horse-back nearly a thousand miles, visited eighteen counties, preached thirty-one times, delivered many lectures and addresses, aided in starting three Sunday-schools, and formed several others where there were no churches, established seven Bible societies, and arranged for the formation of four more. This is an excellent sample of the sort of work that he kept on doing throughout the years.

Through this constant traveling and through his intimate association with all grades of men, he came to know the vast region of Missouri, Illinois and parts of Indiana as did no other

man. He transformed his saddle into a library and read as he rode, thus often missing his way and being obliged to retrace his path.

John Mason Peck was an organizer as well as a missionary. The broadcasting of the seed is essential; the ploughing and harrowing, and harvesting are also most important. Mr. Peck believed in care, oversight, organization. In 1818 he founded in St. Louis the Missouri Bible Society, the first beneficent or missionary organization to be formed west of the Mississippi. In 1824 he founded the Greene County Sunday School Association, composed of various local schools. The significance of this action is seen when we realize that the American Sunday School Union was not organized till 1825; and few if any groups of schools had been brought together in associations prior to that time. The Greene County Association group was the first associated group of Sunday Schools to be established anywhere in America. In 1827 he founded the Illinois Baptist Education Society. He established the first religious weekly newspaper west of the Ohio, and edited it for many years.

To him the Bible was the Book of the soul, the Word of God, the supreme instrument for the regeneration of humanity. Wherever he went he established local Bible societies, linking up these with the parent society in St. Louis. Wherever he established a Sunday School he read the Bible, the text book, and correlated the work of the Sunday School with the local Bible agency. He organized hundreds of Bible Societies, Sunday Schools, Temperanec Societies and Colonization Societies. These he gathered into groups, forming County and State Associations. He was the founder of the American Baptist Home Mission Society, for his burning words and insistent letters inspired Dr. Jonathan Going. He saved the American Baptist Publication Society in a critical hour, established its strength. As secretary of that society he instituted the plan of branch depositories and galvanized the colporter system into vigorous activity. He was the founder of the American Baptist Historical Society.

By his carefully elaborated system of circuit-preaching he kept a strong force of preachers itinerating in the various destitute sections of the country.

His system of mite societies supplied a large part of the salaries of these journeying preachers. He knew, amongst all the things that his shrewd mind knew, that when the matter of missions, home or foreign, was concerned, the women could be depended on to get the money. So he instituted in scores of settlements the Female Mite Societies. The first three to be established in Illinois were the Ogle's Creek Female Mite Society, the Looking Glass Prairie Female Mite Society, and the Cantine Creek Female Mite Society.

There were a dozen important departments of work with which he was intimately associated. All of them he carried forwards with a buoyant and impetuous energy. They were the Bible Society, for which he wrought untiringly; the Sunday School Union, in behalf of which he was constantly organizing new centres of interest; the Temperance Society, for which he delivered innumerable addresses and organized many branches; the Colonization Society, which owed more to his advocacy in the States of Illinois and Missouri than to that of any other man; the system of personal investigation and evangelization, which he carried on year after year with unabated zeal; the common school and general education, to which he gave solicitous attention from the time of his first arrival in the West; the Seminary, of which he was the agent, treasurer and superintendent; the weekly religious paper, "The Pioneer", of which he was the editor; the social and political problems connected with the rapid settlement of the new country, on which he was constantly consulted; the plan of circuit preaching, pursued under his supervision; the bewildering system of correspondence which he conducted with men in all parts of the country, with reference to the progress of the Kingdom; and lastly, his farm at Rock Springs, which, with his large family and the heavy demands upon his private purse, he was obliged to cultivate in order to "make both ends meet."

Mr. Peck was an educator. His own educational advantages were of the most meager character. But he had a mind greedy for knowledge. He emphasized without ceasing the supreme value of mental discipline and thorough training for the tasks of life. He was an omniverous reader and he read wisely and with profit. His attainments were recognized by the oldest and most famous of American institutions of learning, when Harvard University, in 1852, conferred upon him the honorary degree of Doctor of Divinity.

He realized that the future of the country depended not so much on the men who were moving in and settling down, emigrants from the East, as upon the children and youth, native to the soil, who constituted the on-coming generation. So he wrought mightily to improve the common-school system and brought into the West many young teachers trained in the best American colleges. His influence here had inestimable value. He found many of the district schools in Illinois and Missouri under the care of "ignorant and drunken Irish school-masters, possessing only a smattering of knowledge, and by their personal conduct damaging the communities into which they came." So he wrote letters to the East, and it is a remarkable fact that within a period of two years he succeeded in bringing more than forty young men, most of them graduates of Eastern colleges, into the West as teachers, thus bringing educational advantages of a high order into the midst of the prairie settlements.

He was the founder of Rock Spring Seminary, which was afterwards transferred to Alton and grew into Shurtleff College, the oldest educational institution above the grade of a district school to be established west of the Ohio River.

He was an author of considerable note. Dr. Lyman Beecher said of him that his efforts brought more settlers into Illinois than the labors of any other ten men. There can be no question with regard to this. His "Guide to Emigrants" which reached edition after edition, was very widely circulated in the Eastern States, in England, Scotland and Ireland. His maps of Illinois, his "Travellers' Guide" and his "Gazetteer" ad-

vertized the new country in every direction. Besides this, he wrote half a dozen other books, the most important being his "Life of Daniel Boone", which gives a vivid picture of that grand old pioneer of the pioneer days.

His "Guide to Emigrants" was not in every way prophetic. Not in the smaller things. He describes Upper Alton as a place of two hundred souls and Lower Alton as a village of a hundred and seventy souls, and gives six pages to a description of these thriving towns. He speaks of Alton as likely to become the great metropolis of the West. To Chicago, a much smaller town than Alton, he devotes a single page, simply suggesting that it may "eventually become a town of some importance". In the larger matters he was a true prophet, and his glowing words, in which he pictures the full growth and marvelous development of this great and rich country, are abundantly borne out by later history.

He was a patriot. He was directly descended from Puritan ancestors. He believed in the permanence of American ideals. He believed in the stability of American national life. He believed in America's ultimate destiny, of progress and of power. He was an American and more than that! He belonged to a new type. He belonged to the New West. He belonged to a vigorous race, whose line has gone forth into all the earth. He belonged to that race of men whose courage, and breezy hopefulness, and hearty friendliness, and mental alertness, and splendid virility, and power to bring all things to pass, have enabled them to build, within eighty years, out of the untamed wilderness, a gigantic empire, agricultural, industrial, commercial, educational, spiritual—the coming leaders of the world's life—the men of the Middle West!

This man's enthusiasm, his resourcefulness, his absence of dignified reserve, his abounding joy in life, his intensity of faith and energy of action, were akin to the spirit of the rolling prairies and the mighty rivers of the great new, splendid West. So, believing in America, believing with an acute and almost painful conviction in the future of Western America, he labored unceasingly for public welfare enterprises. Nothing that was

pertinent to the interests of humanity was foreign to his thought or sympathy. He gave himself with unstinted devotion to the cause of Temperance, to the work of the Colonization Society, to the development of the land, to the question of immigration, to all the concerns which sought the uplifting and upbuilding of the people.

He belonged to the two states of Illinois and Missouri, and they belonged to him. They were always in his mind and dear to his heart. He spared himself in nothing that would advance the common weal. He was a familiar figure at the State Capital during the sessions of the Legislature. He was on terms of warm friendship with nearly all of the Governors between 1817 and 1857. He knew many of the foibles and weaknesses of prominent politicians, and did not hesitate to expose and denounce them at critical moments, if the fate of moral issues depended on such action.

A representative gathering of American Baptists assembled at Boston in November, 1845. It was notable for several reasons. It was the last meeting of the Triennial Convention, which for twenty-eight years had conducted the missionary work of the denomination, at home and abroad. It witnessed the founding of the Missionary Union as an independent body. It marked the beginning of the custom of annual sessions of the great national societies. It was especially noteworthy, however, on account of the presence of two famous men, who represented vast spiritual enterprises. Their vigorous personalities imparted intense interest to the deliberations of the body. The spirit of their labors was familiar to the Baptist churches and people. Their names were honored then, as they are today, amongst all Baptists the world over. One had wrought in the Far East, one in the New West, and each with equal effectiveness. One was the foreign missionary pioneer, Adoniram Judson, the other the home missionary pioneer, John Mason Peck. The denomination in all its history has had no more valiant standard bearers than these two men.

The man from the West took his natural place of leadership in the varied business of the occasion. He was a member of

the Committee which framed the constitution of the Missionary Union. He took active part in the debate on the question of its adoption. He was the chairman of the committee on Missions in India. His personal pledge of one hundred dollars was the first to be made in the long list of subscriptions which resulted in the cancellation of the debt of $40,000, which had crippled the energies of the Foreign Mission Board. The great home missionary pioneer was a passionate foreign missionary advocate. For him the field was the world.

Mr. Peck was the second founder of the American Baptist Publication Society in Philadelphia. When that organization was in a state bordering on bankruptcy, and all of its affairs in confusion, there seemed to be just one man in America who could save the situation, and that one man was called to do that work. Mr. Peck came from his loved Western work and conferred with the officials in Philadelphia. Under his guidance the officials reorganized the Society, broadened its aims and outlook, established district agencies and freed the Institution from debt. As soon as this work was accomplished, he returned to Illinois, having been absent from his missionary duties less than two years.

Mr. Peck was the founder of the American Baptist Home Mission Society. The dream had been in his mind for years. Already he had formulated definite plans for its organization and development. The whole matter lay crystal-clear in his own mind. Finally, he prevailed upon Dr. Jonathan Going to journey to Illinois and inspect the situation. Dr. Going was a wise and trusted leader. On June 20, 1831, Mr. Peck, before retiring for the night, made entry in his journal of the day's events, as his custom was for many years. This is the record: "Today Elder J. Going, of Massachusetts, sent out to explore the condition of the Baptists in the West, arrived at my house." Mr. Peck here refers to his private house at Rock Spring. But he had a house of wider dimensions. Its roof was the blue sky and its chambers and apartments were to be found in forest, town and prairie, throughout the broad expanse of two imperial states. This larger house was his dwelling; he had lived in it

day and night; and, during the whole period of Dr. Going's stay, he kept him "going" in royal and strenuous fashion They travelled together by day and by night. Finally, just before they parted in September at Shelbyville, Kentucky, there occurs the following in Mr. Peck's journal: "Here we agreed on a plan of the American Baptist Home Mission Society." The next entry says: "I parted with Elder Going to proceed homeward." Thus was created in the spirit of humble faith and earnest prayer, the great organization whose influence has penetrated every nook and corner of our land, and which holds today a position of unrivalled power amongst the missionary agencies of America. The American Baptist Home Mission Society was thus born in Kentucky. In November of the same year Dr. Going brought the whole matter of the formation of the proposed national organization before the Massachusetts Missionary Society. As soon as the endorsement of that body was secured, a delegation, consisting of Dr. Bolles, Dr. Sharp and Dr. Going visited New York, where they conferred with the Board of the State Missionary Society. In this case also hearty approval was given to the plan. A committee was appointed to invite the attendance of members of the denomination "from all parts of the nation" at a Convention to be held in the city of New York, to consider the formal establishment of an organization. This Convention assembled in the Mulberry Street Church on the twenty-seventh of April, 1832, just one hundred years ago. Dr. Going made a careful report of conditions in the West, and of Mr. Peck's plans for the development of the work there, and submitted a proposed Constitution. Dr. Spencer H. Cone at once moved "that it is expedient to form an American Baptist Home Mission Society" and this resolution was carried unanimously. The organization was completed on the first day of May. The officers and directors represented the entire country from Maine to Louisiana. Thus the arguments and urgent pleas, the plans and hopes of the faithful Pioneer continued through a dozen years, received at last their noble consummation.

Toward the close of the year 1856 Dr. Peck met with a severe affliction in the death of his wife. In a noble tribute to

her memory he says that had she not possessed the principles that controlled her life, and been the wise, prudent, self-denying head and governor of the family that she was he "could not have made half the sacrifices nor performed half the services kind friends have attributed to me."

In June, 1857, the warrior, worn and feeble, summoned sufficient strength to attend the Commencement of Shurtleff College and to take part in the sessions of the Trustees. His last days were filled with suffering. The long journeys, exposures to every sort of weather, and multiplied toils of the many years, took now their full toll of his wavering energies. On Sunday, March 14, 1858, he said to an old friend, at the close of a conversation on spiritual things: "Only Christ is my Saviour, my whole dependence." This was the secret of his glorious life of labor. The same evening his spirit took its flight. His last words were a benediction on each member of his family as they stood about his bed. Two days later his friend of forty years, Rev. James Lemen, preached his funeral sermon from the text: "I have fought a good fight, I have finished my course, I have kept the faith." What words could have been more appropriate?

The Problem of Worship.

By Ryland Knight, Th.D., Atlanta, Ga.

Will you think with me about a problem for which I confess in advance that I have no adequate constructive solution—the problem of worship. Each minister who understands his mission is confronted with it. Professor Edward H. Byington tells us "An interesting addition has appeared recently in the 'table talk' of ministers at their professional gatherings—those informal conversations that reveal their immediate interests more accurately than do formal addresses. A generation ago the outstanding question was, 'What have you been preaching recently?' Later another question forged to the front, 'What are you doing with your young people now?' In these days a third is heard with increasing frequency, 'What changes are you making in your order of worship?'

". . . Discussions on ways of worship are the order of the day, everywhere from the British Parliament, stirred by Prayer Book debates, to the New England country church divided over the choice of a hymn book.

"All this is due not to a spirit of restlessness or a craving for novelties but to a very deep and widespread feeling that our worship could be and should be made more genuinely expressive and more uplifting. That so many ministers and even more laymen are eager to make their leadership of public worship more inspiring is one of the encouraging signs of the times."

Of course the mere changing of the order of worship, the introducing of a different form, is no solution of the problem. To quote from Dr. Raymond Calkins, "The notion that a minister by merely manipulating the form of service may produce the spirit of worship is one which ought to be dismissed at once. The spectacle of modern ministers putting on 'liturgical programs' which often bewilder and irritate their congregations would be comical if it were not so infinitely pathetic. The thing simply cannot be done by a process so mechanical as this."

But these changes are symptomatic of the growing consciousness on the part of the minister that here is a problem which he dare not ignore and for which he must seek an answer.

The value of worship to the soul we can hardly overestimate. It is perhaps the sublimest act of man when he bows in reverence and awe, in humility and adoration before the Infinite and the Eternal. One feels it as he stands on the rim of the Grand Canyon, or when on some quiet night he takes time to consider the stars. Coleridge felt it as he watched the sunrise in the vale of Chamounix under the shadow of Mt. Blanc.

> "O dread and silent Mount! I gazed upon thee,
> Till thou, still present to the bodily sense,
> Didst vanish from my thought. Entranced in prayer
> I worshipp'd the Invisible alone.
>
> Yet, like some sweet beguiling melody,
> So sweet, we know not we are listening to it,
> Thou, the meanwhile, wast blending with my thought,
> Yea, with my life and life's own secret joy."

One feels it sometimes when he is lifted on the strains of great music. One is moved by it in the presence of the sunset hour of a noble life. But it is not in the canyon or the stars, in the mountains or the music. There comes to the soul the sublime sense that beyond them, beyond all beauty and glory and goodness, and back of them all is the supreme Reality before which the soul bows in worship. Anything therefore which enables us to become conscious that we are in the presence of the Eternal, which enables us to see the Lord on his throne high and lifted up and to hear the seraphim with faces veiled as they cry one to another, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory," anything which does that is calling the soul to worship.

It would manifestly be unfair to take such sublime and unique experiences as these as the sole examples of worship. There are many simpler paths to God. Private prayer, entering into the inner chamber and having shut the door, this is a simple path. So is often the singing of some familiar hymn.

"Old hymns are pleasant to me as old paths;
Indeed they are the old paths of the soul
Oft-trod, well-worn, familiar, up to God."

Worship can be vital in the crude service of some plain meeting house where the souls of men reaching up touch the eternal Reality. Forms and methods are many. There is but one essential. That essential is that beyond the form and method one shall find God. To lead his congregation to do that is the high and holy privilege of the minister. It is his high and holy privilege but it is more. It is his difficult and almost impossible task.

For one thing, the purpose for which the congregation has gathered is not conducive to worship. They have come at worst grudgingly because of external or internal compulsion. They have come at best seeking emotional satisfaction. Many of them are frankly bored by what they choose to call "the preliminary exercises." This is not because this part of the service is carelessly conducted. Most pastors who are at all alive to their responsibility devote careful and prayerful thought to this period of worship. Whatever beautiful music, carefully thought out orders of service, and the devotional spirit in the heart of the pastor can accomplish has been done. But in liturgical and non-liturgical churches alike, except for pleasing associations awakened by the singing of familiar hymns, or the repetition of an order of service which was the habit of childhood, the service of worship makes little impression on the average congregation. The truth of the matter is that whether you like it or not the service centers not around the worship of God but around the personality of the minister. If the congregation like him or enjoy his preaching, or are won to him by his pastoral ministrations, they come. Otherwise they do not. Any church which has changed from an unpopular to a popular pastor or vice versa affords evidence of this fact. In consequence many pastors who are regarded as eminently successful have consciously or unconsciously given up the idea of leading their congregations in worship and have become promoters. They master the art of publicity, newspaper and otherwise; they are

skillful in creating organizations which are busy with many harmless and sometimes even useful activities; they become pastmasters in the art of manipulating audiences; and with a pat on the back here and a bit of whoopee there they have a going concern, though where it is going and what it is accomplishing as it goes, they haven't time to ascertain. Theoretical humanism will I take it make little progress, but many of our churches which would lay ardent claim to orthodoxy are using God as a convenient and useful name, but with little real sense of God's presence in their worship. "So have I looked upon thee in the sanctuary to see thy power and thy glory." That sounds well, but it isn't done. One does well to recall the small group of devout souls in every congregation to whom this indictment does not apply. They are a benediction and an inspiration. But they are also a minority, usually a rather meagre minority. While they bring us joy they should not blind us to the seriousness of our problem. The spirit in which the congregation gathers is certainly not conducive to a worshipful atmosphere. "The Lord is in his holy temple, let all the earth keep silence before him." That does not represent the mood of those who gather. What minister has not felt the chill of an unspiritual atmosphere as he goes from a season of prayer into his pulpit! They have come with little thought of spiritual preparation. They talk of high prices and hard times, of dresses and dinners, of golf and bridge, until time for the service to begin or after, and if the minister knew the thoughts running through the minds of the members of the congregation during the prayers he would be dumbfounded.

The difficulty arises from the fact that for most of the congregation God is not there. As Charles Lamb said, "If Jesus came into the room we would all kneel." If we felt that God was present in our church building the spirit of worship would quickly manifest itself. It would be genuine and real. But God is not present. God even as revealed in Christ, is for most of the congregation a calling to mind of one who was present nineteen centuries ago, or else he is one who is on a distant throne far away from the church building, or else he is a vague

entity hard to comprehend and with no local habitation. Only the highly developed mystic can visualize or realize a God who is Spirit. For most people to do so is greatly desirable but seemingly impossible.

The Roman Catholic Church with its profound knowledge of human nature, has solved this problem. For the members of that church God is present. I quote from Professor Claude J. Pernin of St. Mary's Seminary, "The Catholic believes with unshakable conviction that the bread and wine over which the priest utters the words of consecration become without losing the outward appearance of bread and wine, the actual physical body and blood of Jesus Christ; that they are to be adored and prayed to precisely as Jesus Christ is adored and prayed to on the great white throne in heaven. . . .

"This belief in 'the real presence', as it is called, is the very heart and center of Catholic worship . . . To fitly honor Christ in the Eucharist, all Catholic peoples have poured forth the treasures of beauty and of art, as the kings of old laid before the infant Christ their rich gifts of gold, frankincense, and myrrh, as the repentant Magdalene broke at his sacred feet her alabaster box of precious ointment. No treasure can be too rich, no outlay can be too great in the honor the devout Catholic pays to the Christ in the Eucharist . . . The great cathedrals of Europe which today rear their pinnacled towers to heaven and awe the beholder by their mute but matchless beauty were not builded primarily to accommodate the worshipers nor even as places of prayer and praise; they were first of all intended as houses of God to provide an earthly tabernacle for the Eucharistic Majesty. With their long drawn aisles and fretted vaults, their gorgeously figured windows and their shadowy peace, they stand as the concrete expression of the faith and love of long gone generations. They were built as earthly habitations for the God of all beauty whom the builders worshiped on their altars. And when that presence is departed, when the altars are overthrown or no longer house the Eucharist, the Catholic regards them as hollow shells of bodies whence the spirit is fled." Precisely. The church building no matter

how ornate or superb its architecture is a hollow shell unless one is conscious of the Eternal presence, and the service no matter how beautiful its music or how venerable its ritual is a hollow form.

Of course the Catholic solution is not satisfactory to us. In the first place we are sure that their conception of "the real presence" in the bread and wine is contrary to fact and is an erroneous interpretation of the Master's words when he instituted the memorial supper. In the second place we feel that there is serious peril that the quest of the soul will cease in the mass or the rosary or the crucifix and will not penetrate to the Eternal Reality which lies beyond.

What then is the Protestant's answer to this problem? As I said at the beginning, I have no adequate constructive solution. I may suggest, however, two or three steps which seem to me to tend in the right direction.

First of all let us make the service of the church simpler. To make a service simple is hard work. For simplicity is by no means to be confounded with the lowering of the tone or the diminishing of the beauty of the service. It is well to remember that order is always simple and chaos confused, that sublimity is simple and tawdriness confused. The task which confronts us is to construct a service in which simplicity shall blend with beauty and dignity. This is done in part by breaking the service up into shorter portions and encouraging the participation of the congregation as frequently as possible. Most services are too long, not in their entirety but in their subdivisions. The long prayer so called, had at least the right adjective. It might not have always been prayer but it was always unquestionably long. So were the scripture lesson and the sermon. Their length became monotonous and tedious for the congregation.

Simplicity is also promoted by making the service intelligible. One frequently hears the singing of the choir held up to a ridicule which is too often justifiable. A six-year old boy listening to a soprano recently whispered to his mother, "She is not the same kind of people we are, is she mother?" He

thought she was singing in a foreign language. So as a matter of fact did most of the congregation. But it is not the choir only which is at fault here. Many a minister uses a vocabulary so replete with theological phraseology that it is wholly unintelligible to the average member of his congregation. It may sound profound and give evidence of scholarship, but that prince of preachers, the apostle Paul, was right when he said, "Howbeit in the church I had rather speak five words with my understanding that I might instruct others also, than ten thousand words in a tongue", even though it be the tongue of theological scholarship.

The second step is to teach the people the purpose of worship. Get them to understand what it is for. Put the service of worship on an intelligent basis. Coming to church "to meet God" does not mean much to most people. They would, however, understand coming to church to express appreciation for God's mercies, coming to church to lift the heart in praise and thanksgiving to the God who has crowned each day with his goodness. Gratitude, the voicing of appreciation, is a natural and easily understood impulse of the soul. Men will respond to that invitation, and as they voice their gratitude to God, God will become more real to them. Help them to remember that they are coming to church not only to give thanks to God, but to give their souls a chance. Most men recognize that necessity. They know

> "The world is too much with us, late and soon
> Getting and spending we lay waste our powers."

They know the need of coming where there will be a spiritual emphasis. Whether they do it or not they can understand the importance of keeping Sunday "for the great things of the soul." Say to them also, We are coming to church to enlarge our horizons. We are prone to be selfish, narrow, provincial. Even our religion tends to become self-centered. We need therefore to come where our hearts can be brought in touch with the needs of others and our souls challenged by great altruistic undertakings. This is the only justification for taking a collection

during a church service. If the purpose of the collection is to get money, then the money ought to be secured at another time and in another way. But if giving can be seen as an act of worship, an opportunity to share sacrificially in great causes, the privilege of entering into fellowship with Christ in his program of redemption, then through his giving the worshiper is enlarging his heart.

The third step is to teach the importance of getting ready for church. Oliver Wendell Holmes said the training of a child must begin with his grandparents. Certainly a service of real worship must begin the day before. To spend Saturday night in any sort of way which brings one to church tired and fagged is not conducive to worship. One of the fine families in my church has a definite rule never to make plans for Saturday night which will bring them to Sunday physically unfit for the services of the church. More important than physical preparation is spiritual preparation. A season of prayer, a period of quiet meditation, a preparation of soul for the worship of God, this is an essential getting ready for the service of what would then be in a true sense a house of prayer. No true minister goes into his pulpit unprepared. But not more than half of the success of a service rests with the pulpit. The other half rests with the pew. If those who came to church brought with them an atmosphere of worship each church would easily become the house of God and the gate of heaven.

This paper is not complete. It does not offer an adequate solution of the problem. The three suggestions I have made are at most only steps in the right direction. But I have been most concerned to confront a problem the seriousness of which and the urgent necessity for the solution of which every minister would do well to ponder.

Incense or Perfumery?

By Arthur Stevens Phelps, D.D., Berkeley, Cal.

Fewer offenses were punishable by death under the Mosaic Law than in the American colonies, and among many other modern peoples. One of these capital offences was the manufacture by an Israelite for his own use of a certain perfume. He was to be "cut off from his people". The reasons for this statute are interesting because, though such a law could not be passed today in the west,—much less enforced,—yet the principle involved is basal to the very existence of democratic government, individual happiness, and social relationships. This is the way the law reads: "Whosoever shall make like unto that, to smell thereof, he shall be cut off from his people" (Ex. 30, 38).

The ordinance was in furtherance of autonomy, of the higher individualism. It was one of those 'testimonies that make wise the simple'. It does not look that way, at first sight. It reads suspiciously like an attempt at pious meddling with private affairs. Civilization has been so often goaded by official interference that she has come to chafe under it. Of course the galled horse would not wince so skittishly, if his own cantankerousness has not made him touchy to the spurs. The familiar portraits of the lank, bewhiskered, high-hatted prohibitionist, and of the South Sea missionary with umbrella, spex, and Prince Albert coat, armed with a Bible and a palm-leaf fan, are doubtless shields to hide the moral nakedness of the cartoonist's chief. Many an Israelite must have put forth his strength to flout this law against the bootlegging of incense. There was a shrewd penetration in it, characteristic of nice distinctions, that, like an ambushed archer's dart, was not to his liking. This would be specially true, if he were a perfumer. The late Sam Jones, an outspoken Southern evangelist, defined conversion as "quitting your meanness". I fear that if that practice were to become general, most of us would travel light. The habit of criticism, once formed, does not always halt to inquire into the justice of its cause. What pleasure would be left in life, were the weapons of our indignation to be taken from us? Young life is critical, on account of its superior vigor.

Middle life is critical, because it sees so much to criticize. Old age is critical, because criticism has become a habit through long practice. *Per aspera* does not always lead *ad astra.*

As values in 1930 began to tumble throughout the world, the little hill-town of Grasse, in the maritime Alps, whose only business is perfume-making for the French, was put to it to keep from starvation. The humble blossom growers gazed aghast at vast fields of white jasmin blooms, whose "ermine too dear for an earl" would soon vanish before their eyes like the snows of their mountains. The rarest perfumes bring a great price in the world's markets. It takes a ton of rosebuds to make an ounce of attar of roses. A handful of silver coins might purchase a single drop of the most highly concentrated essences. The ointment which Mary of Bethany shed on the head of her heavenly Guest, and whose fragrance filled the room where they were sitting, was the equivalent of a year's wages. Greater than the crisis at Grasse was the crisis in the life of a son of Jacob who would divert to his nostrils alone the smoking incense of Jehovah's altars.

Writing today in scenic Carmel By-the-Sea, the inspired edict of Moses seems an appropriate subject for the essayist in this California paradise. The winter butterfly wings his tremblous way amid enchanting blooms, through clouds of fragrance more varied than the odors of Araby the Blest. The ancient legislator directed not his antipathy against the thousand and one odors compounded from sweet-smelling flowers; against the myrrh, aloes and frankincense of ivory palaces. Like most of his sex, his senses had surely at times been offended by too crass and musky an excess of cosmetics. For feminine styles have not changed materially in the past three thousand years. Isaiah writes of "the beauty of

> their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the ankle chains, and the sashes, and the perfume boxes, and the amulets; the rings, and the nose jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand-mirrors, and the fine linen, and the turbans, and the veils."

He warns:

> "It shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle, a rope; and instead of well set hair, baldness; and instead of a robe, a girding of sackcloth; branding instead of beauty" (Isa 3:18-24).

We are told that the murderess Jezebel, when she heard that King Jehu had arrived, "painted her eyes, and attired her head, and looked out at the window" (II Kings 9:30). "Mufflers, bracelets, satchels, and—perfume boxes"! Was this written yesterday? Isaiah and Moses were men of their times, as well as prophets of eternity.

Bear in mind that the section of the Jewish code under consideration does not necessarily prove that that people were more fond than others of spraying their garments with perfumes. It does not expressly state even that any individual had offended against the principle involved. Some laws were passed as warnings, and perchance this was one of them. Perfumery is used to extend one's personality, like a halo in art, or the voice in song. The word *aroma* indicates its social purpose. A meaningful advance is achieved in Christian character when the wearer of beautiful things begins to take pleasure in the pleasure these things can bring to others than himself. I have frequently wished to express to some attractively dressed or ingeniously capable stranger, as I often do to acquaintances, my gratitude for the pleasure they have brought me. Although this social aspect was not in the mind of the framers of the decree in question, it is in perfect harmony with it, as Jesus pronounced the second great commandment to be "like unto" the first. Would not such an attitude toward raiment, house-keeping, jewelry, choice of personal scents, be an illustration of "loving your neighbor as yourself", not only setting the example of good taste in dress and cosmetics, but breathing impalpably the spirit of sympathetic interest in your fellows? The statute makes for the League of Nations, and the World Court. In place of universal conscription for military service,

it would substitute Victor Hugo's dream of a United States of Europe. It will bring self-adjustment to the Church, an adjustment like that of Kipling's parable, "How the Ship Found Herself". A tactful hostess devises varied means to introduce her guests to one another, and the least return they can make her is to co-operate with her. If we selfishly stand aside, or go our own gait, we must not complain if it leads us where we would rather not be. The time has come to clap an extinguisher on that type of piety which enabled a "sanctified" sinner to testify: "I found my hat was carrying me straight to the devil, so I sold it to my sister." Therein lies the difference between a perfume and an odor. "Dead flies cause the oil of the perfumer to send forth an evil odor" (Eccl. 10:1a).

The unusual scrap of legislation had in view, above all, the protection of personal religious faith. It is of a piece with the whole body of legislative tradition that made its founders, under God, the most exaltedly religious nation to be found from the river even to the ends of the earth. In the name of their Jehovah will Gentiles from the four winds put their trust. No explanation of the origin of that code, however unsympathetic, can gainsay the historic fact. In such a body of law, a canon against using for one-self the incense that had been compounded for use in public worship is exactly what one would expect to find. It lays the ax at the root of atheism, red communism, and all of the rank growths that have sprung lush from the fetid marsh of materialistic "psychology". David refused to take that which was Araunah's for God. This enactment forbids taking that which is God's for yourself. It cuts deeper than prescribing indulgence in mystical ecstasy for the intoxication it brings to the nerves, though that is an illustration in kind. It previsedthe crucifixion of Christ, and the lynching of the martyrs. Peter, standing before the high priest's brazier of coals, knew its significance: "It was cold; and they were warming themselves: and Peter also was with them, standing and warming himself" (Jno. 18:18c-f). It would appear that his disloyalty did not extend to the point of sitting down!

Our ordinance encourages the personal enjoyment of religious duty, and the mystic faith in whose atmosphere it is en-

gendered. It lifts perfumery into the status of incense. It anoints the head with oil. The true religious life is a give-and-take, not giving for the sake of taking, but taking for the sake of giving. It renders unto God the things that are God's. Had the holy fragrance been dissipated by self-indulgence, the sacrificial life would have become so far a weariness of the flesh. The preceding verse reads: "The incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto thee holy for Jehovah." Note the words *unto thee,* linking the sacrifice with the sacrificer, who has himself compounded it. The purpose of the custom is both that it shall be a sweet savor to Jehovah, and also that man's devotion shall be attractive to the man. It is self-illuminating, a savor of life unto life! It breathes the liberal spirit of Jesus in the corn-fields on the Sabbath, and makes against all forms of intolerance. When I returned from Cologne and Paris, the New York customs officers asked first whether I had liquors in my luggage, and then whether I had any perfume. Some perfumes are assessed as high as seventy-five per cent. The reason for the agent's asking about the latter was that American perfume-makers must be protected from foreign competition. If you will allow the comparison, the Exodus rule was for the same purpose,—to protect the incense of the altar from alien competition.

The mandate belongs, of course, to the priestly, rather than to the prophetic, tradition. But behind every God-sent prophet stands the God-sent priest. Incense is often linked in the Bible with prayer. In the famous eighth chapter of Romans, we are assured that, because we cannot pray as we ought, the Spirit of God makes intercession for us, from within our own hearts. Link that partnership of prayer with the vision of Revelation:

> "Another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand" (Rev. 8:3,4).

Each petitioner, whose "prayer is set forth as incense", offers his own prayer, after his own fashion. He may use a prayer-book or a rosary, yet the spirit and interpretation are still his own. I know a family that has each his or her own perfume. If you have a keen scent, you could tell in the dark whose room you have entered. So vary prayers, like the oils of incense. Each of the Magi, who brought gifts to the Saviour, brought the offering of his choice; and there was twice as much perfume as there was gold.

The Minister As Shepherd.

By W. R. Cullom, D.D., Wake Forest College.

I was asked to speak on "The *Routine* Work of the Pastor". At my request the title of my subject was changed to what you see here. Most of you will recognize my indebtedness to Dr. Chas. E. Jefferson for this title. I may be indebted to him for some of the things that I say. It has been a number of years since I saw Dr. Jefferson's book, and if there is such indebtedness I am not conscious of it.

My request that the wording of my subject be changed grew out of my feeling that effective pastoral work must never be allowed to become a matter of mere routine. It is said that Dr. C. T. Bailey was driving along the road one day and seeing several mules over in the pasture accosted them with his usual greeting "Good morning brethren". Mere routine subjects all of us to the danger of speaking and acting automatically as Dr. Bailey did in this case. On the other hand we do not wish to be novices in our work as pastors. A friend told me sometime ago of a young minister who had before him the task of greeting a new baby for the first time. He was utterly bewildered as to what he should do and how he should do it. He went to see an older minister for advice. The older minister said to him "You just go into the room, congratulate the mother and then turn to the baby and say 'this is a baby' ". The young man went on his way happy in the assurance that he had learned his lesson. He practiced the sentence all the way to the home into which the little stranger had come. He would emphasize first one word in the sentence and then another. "This is a *baby*". Then he would say "This *is* a baby". Then he would start his sentence again "*This* is a baby". Finally he came into the room where the happy mother and the little stranger lay. He got through his greeting to the mother in a fairly satisfactory way, then turning to the basket in which the little fellow lay he said "Is this a baby"?

We do not want routine, nor do we wish our work to be that of the novice.

In this matter of the minister's work as shepherd, as well as in every other aspect of his work, he can find his best suggestions and his most worthwhile models in examining the teaching and the example of the Great Shepherd.

Turning then to the specific topic in hand, I would offer two or three suggestions for your consideration:

The Marks of a Good Shepherd.

I shall offer five for your consideration.

1. And first of all among these marks I would suggest that the good shepherd is one whose *life should be thoroughly identified with the lives of his people.* And I mean here much more than a mere physical residence among them. This does not necessarily carry with it such identification as I am here trying to suggest. It means more also than any mere official connection with his people. The identification that I am speaking of may be suggested in a remark made to David on one occasion when he was fleeing from King Saul. The remark was made by a woman and like so many things said by women it strikes as directly as possible the very heart of one of the greatest truths of all times. The remark is this: "Though man be risen up to pursue thee and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the Lord thy God" (1 Sam. 25:29). In a very real sense the very soul of the pastor must be bound in the bundle of life with the souls of his people. The pastor is really a mediator of life, and life can never be communicated indirectly or from afar. When the son of the Shunemite was dead and she went for the man of God to help her in her distress Elisha sent his servant and his staff, but there was no restoration of life until, as the record tells us, "he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm" (2 Kings 4:34).

This identification is so vital, so complete, so deep and thorough in its nature that nothing either good or bad can touch a member of his flock without being felt as directly and as keenly

in the heart of the pastor as would the prick of a pin in his flesh be felt at once throughout his whole body.

2. The second mark of the good shepherd that I would name is that of the *evangelistic spirit.* He can always say with his Master, "Other sheep I have which are not of this fold; them also I must bring". Who can read the story of the shepherd seeking the lost sheep, laying it on his shoulders, bringing it home and calling his neighbors together to rejoice with him over his precious find without having his heart thrilled with the thought that he too may join his Lord in seeking and bringing home the lost and straying ones within his field of labor. Nor is this aspect of the pastor's task to be confined to those who are not at the time "members of this flock". Those inside the fold need to be won and united more and more closely in affection, in purpose, in activity with Him who is the Great Shepherd of the sheep. In this respect there is a great evangelistic task within and among the membership of every church that I know anything about.

3. A third mark of the good shepherd is that of *an unselfish devotion* to the good of every member of his flock. In the same chapter in which our Lord speaks of the good shepherd, he speaks also of the hireling. In the hour of distress and danger the hireling flees, while the good shepherd stands by his flock even to the extent of giving his life for them. The shepherd heart as thought of in this connection is close of kin to the mother's heart—the mother who would go with even her wayward child to the "jumping off place" and then jump off with him. The spirit in question here was beautifully exhibited on one occasion by Moses when God's people had greatly sinned in making and worshiping the golden calf. When he makes confession for them, this great man of God uses language which every pastor could well afford to frame and hang over his desk for daily and constant meditation. The language of Moses is this: "And Moses returned unto the Lord and said, 'Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:31-32).

A man of long-standing membership in a great church passed out to his final reward. Through many years he had been amongst the most faithful of the faithful. When they had laid him in his grave a friend remarked to his pastor, "Well, I sympathize with you greatly in the loss of Brother Blank from your membership. I am sure it is a hard blow on you as well as on his own loved ones." The pastor removed his pipe from his mouth and remarked in a more or less nonchalant way. "Yes, it is pretty hard on us, but I have learned not to allow such things to become too personal with me." A sufficient commentary on such an attitude on the part of a pastor may be gathered from an experience that came to this same Brother Blank as he was leaving the church in question within less than a year from the time he exhibited such a degree of easy indifference as is exhibited in the remark alluded to above. One of the elect women of his church came to him just before he left for another field and said something like this to him: "Brother Blank, you know how I have loved you and tried to stand by you from the first day to the last day of your association with us as our pastor. You know also that anything that I may say to you now will be said with absolute unselfishness and with a sincere and earnest desire for your success as a minister of the gospel and as a shepherd of the flock of God. What I wish to say is this: if you do not learn to get into closer personal fellowship with your people you will never come to a realization of the best that is in you for our Master's service."

4. A fourth mark of the good shepherd is that of *patient endurance*. Did you ever think as to the meaning of that marvelous saying in John's epistle "If our heart condemn us, God is greater than our heart"? (1 John 3:20). In a very real sense the good shepherd must carry with him a patience that makes him close of kin to his God at this point. Moses showed this spirit when he was leading God's people out of bondage and on to the land of promise. How sorely was his spirit tried over and over again as these people for whom he was giving his life grumbled, found fault, complained, and pulled back! And yet, the verdict of the author of the book of Hebrews in that

wonderful hall of fame is this: "By faith he forsook Egypt, not fearing the wrath of the King: for *he endured as seeing Him who is invisible*" (Heb. 11:27). When one seeks to lead a group of people into a higher realm of character and life, with all the gravitation of the world, the flesh and the evil one pulling the other way he is going to need the patience of a Job and an endurance that is born of conscious fellowship with the Eternal.

5. And this last remark leads me to name the fifth and final mark of the good shepherd, viz. *faith*. Of course more is meant by this word than belief, however correct the belief may be. Faith carries with it a suggestion of the dynamic. It is the exercise of the soul at the meeting point between the soul and God. It is positive; it is aggressive; it puts one into vital touch with God. It creates in one something of the attitude of spirit that was in Jesus when He renounced the being on an equality with God and became incarnate that he might lay hold of men and bring them into a living and loving fellowship with the Father. It creates within the soul something of the attitude of Jesus towards men and towards God. It is this mark that sends the missionary to bury his life amongst the "unfit" whom the world has cast away. It was this spirit that sent John G. Paton to the cannabals of the Pacific Islands; it sent Dr. Grenfell to Labrador; it sent David Livingstone, Dan Crawford, Albert Sweitzer to Africa; it must be in the soul likewise of the man of God in our own land who would identify himself with the lowly, who would go with his Lord after the lost, who would burn his life out in devotion to an unappreciative people. He must be possessed of a patience that will enable him to suffer with his Master all manner of contradiction of sinners against himself, to the end that he be not wearied and faint in his mind.

And now with these five marks of the good shepherd before us, let us pass on to note

A Few Suggestions as to Certain Details

that should characterize his approach and his execution of his God-given task as shepherd. I name five of them.

1. I would suggest first of all, in this connection, that he *define for himself his field.* To be sure in a very real sense the field is the world for each one of us. But there are other laborers in many parts of this field and the good shepherd will keep in mind that these other laborers are to share with him in the task of bringing the scattered peoples of God to the full measure of the stature of manhood in Christ. A man should, therefore, mark out for himself the territory which should reasonably be reached by him and his particular church. This will enable him to visualize his task in a concrete way, and at the same time will enable him and his people to concentrate in a more definite manner on their particular task.

2. A second suggestion would be that he should *acquaint himself with his field.* He should know its *past.* Every church, every community, every locality has its own past. 'Other men have labored and he comes to enter into their labors.' To know these men and women, their struggles, their triumphs, their successes, their failures, their ups and downs; to know the traditions and tendencies that have been set in motion by those who have gone before, is to put one into possession of a rich storehouse of experience and life that will be one of his most valuable assets.

He should know the *present situation* with his field—its people, its institutions, its needs, its possibilities. The Good Shepherd knew His sheep. He knew them by name. A pastor should not be in a community very long until every man, woman and child, regardless of creed, color or previous condition of servitude, should be brought to know that there is at least one man in the community who has his or her deepest and highest interest at heart all the time. Of course he does not sustain the same relationship to all the classes in his territory. Common sense, the love of God and the Holy Spirit's guidance will show him what to do with reference to each class. If a man will make himself the friend of every good cause in his community the people will soon find it out and give it due recognition. His own church will, of course, be his field, his flock, his force in a peculiar sense; but if he would walk in the footsteps of his Master

he will make himself the friend and the helper of every thing that is worth while and of every person whether such person be worthwhile or not.

3. In imitation of the Good Shepherd, again, he should put *the burden of his work where it is most needed.* This does not mean that he should concentrate his work on the poor. The well-to-do often need the touch of the shepherd's hand and heart quite as much as those who are less fortunate in the matter of this world's goods. It is very easy for a man to fall into the habit, however, of cultivating those whose attainments, whose point of view, whose standing in the community are most in keeping with his own tastes. Surely any such habit is entirely unworthy of one who pretends in any way to represent Him who bade 'all to come unto Him because He was meek and lowly in heart'. His example of leaving the ninety and nine and going after that which was lost till He found it has been mentioned in an earlier paragraph of this paper. The principle involved in His example in that case is the principle that I am insisting on in this connection. Where there is sickness, where there is sorrow, where there is business or domestic trouble; where there is special need, whether physical, moral, spiritual or what not, there the good shepherd will soon be found, and he will be found doing the thing that needs to be done at the moment according to the best of his ability.

4. The good shepherd will study his task with a view to being *ready to do what needs to be done on occasion* and to do it *in a manner that will at once be creditable* and also *make a helpful contribution to the cause of his Lord.* Is it a marriage ceremony to be performed? Is it a funeral to be conducted? Is there a new baby to be welcomed into the family? Is there a business failure to be looked after? Is there disgrace to be met? Is there a family party, a Christmas party, a civic club—is it any one of a thousand of the many thousands of occasions that may arise? The good shepherd wants to be ready as far as possible for any emergency. When he is called upon to meet an unknown and an untried occasion he must summon all the resourcefulness and common sense that he can command, put

himself in the place of those to whom he would minister, lift his heart to God for guidance and help, go ahead and go his best.

5. My fifth and final suggestion here is that the minister should keep in mind always and under all circumstances that his spirit, his attitude, *his conduct will soon or late become the standard of those to whom he ministers.* His people will be kind, patient and even generous with him, but if the time comes that they are brought to feel that his spirit or his life is below the standard that they believe a follower of Christ should set before them, he had just as well and better too move on right then. One may say that the minister is a man and nothing but a man like everybody else, and, of course, this is true; but when the people lose the conception that the minister is called and set apart of God as a special messenger and a special example amongst them, when they come to feel that there is nothing in his make-up and in his equipment that is capable of leading them to higher things, both he and they have lost something that can not be replaced by anything else. Don't misunderstand me. I am sure there is no special sacerdotal power in the minister. I am only insisting that God endows certain men with special gifts as prophets, teachers and leaders, and then calls on these men to take the places corresponding to the gifts that He has put within them, and use these gifts in these places to His glory in using them for the help and blessing of His people.

And now, having said my word as to the *marks* of the good shepherd, and a further word as to a *few details* connected with his task, let me call attention in a closing word to

The Special Need of the Shepherd To-day.

Ours is a day when the grooves have all been knocked to pieces. In the home, in the church, in education, in business, in politics, in social life it looks as if the answer of a Russian college girl to the question as to what the young people were thinking to-day may prove to be the correct answer as to what all people are thinking. She said, "If you would know what we are thinking to-day, take it for granted that all the past has been wiped out and that the world is just now beginning." Of

course that college girl's diagnosis of the situation is an impossible one, and yet it is not so far-fetched as not to be suggestive. Some of us have been wondering when things would get settled down again into the good old way. Let no one of us deceive himself. Things will never again be as they were. Nor should they.

There are two sets of concepts in the world, and both are struggling for expression and standing room. Each of these concepts, moreover, is like the old man who said he wanted to own all the land that joined him! One of these concepts would organize the world on the basis of a narrow, group leadership and sovereignty. The other concept would see the whole earth brought under the sway of the spirit of Jesus and move forward as an organism governed and guided by His spirit as one great family—all living, not simply *with* one another, but living *for* one another. If one think for a moment that such a concept is utopian, let him examine his New Testament, especially the sermon on the Mount.

Over against these two concepts as to the kind of a world that we should look for and labor for, there are also *two concepts as to the method of bringing to pass what ought to be.* One is represented by what has generally come to be called Communism. This group would ruthlessly tear down all existing governments and start *de novo.* What they would do may be seen by looking at what was done in Russia in 1917 and the years following.

The other group would proceed to *work from within.* It would transform society in all of its ramifications by first transforming human beings. It would proceed to use religion and education as the main forces of re-adjustment. It would work as the leaven works in the bread. It would work in harmony with the processes of life. It would link its efforts up with the omnipotent forces of God, and work in co-operation with these forces. Its methods may be illustrated by the case of an old derelict ship that was to be lifted from the bottom of the sea. In one of the tidal rivers near New York, the building of a bridge was interrupted by a derelict sunk in the river's bottom.

Divers put chains about the obstacle and all day long the engineer directed the maneuvering of tugs as they puffed and pulled in vain endeavor to dislodge the hulk. Then a young student, fresh from the technical school, asked for the privilege of trying, and from the vexed, impatient chief obtained his wish. "What will you do it with?" the engineer enquired. "The flat-boats in which we brought the granite from Vermont," the young man answered. So when the tide was out, the flat-boats were fastened to the derelict. The Atlantic began to come in; its mighty shoulders underneath the boats lifted—lifted until the derelict had to come. The youth had harnessed infinite energy to his task. To the consciousness of such resource in the spiritual world Christ has introduced his people. They have meant not formula but fact, not technicality but experience, when they have called him Savior.

The situation and the task that confront us to-day call for men in the pastorate who have vision, who are possessed of intelligence, who can really and truly discern the signs of the times in the literal and best sense of this phrase, and who can lead the people accordingly. Surely, the situation to-day calls loudly, even in thunderous tones that the minister in his capacity of shepherd should be at his best. And to this end may our God help us and lead us in His own way!

The Relation of Martin Luther to Evangelical Religion.

By Esther Abbetmeyer Selke, M.A., Dickinson, N. D.

(Concluded from October, 1931.)

III.

Luther's constructive work in theology and in polity in the main has continued to be fundamental in the Evangelical churches.

The Christian Church, at least the Protestant branch, looks to Luther as the restorer of the supernatural Christo-centric theology of Paul and Augustine, nay, of the Bible itself. We have noticed in Part I that from Anselm to Wyttenbach there were voices at various intervals proclaiming this truth; but they were never strong and compelling. Sometimes during 1509 (the year in which Calvin was born) while studying Paul's letter to the Galatians, Luther realized the significance of the Scriptural teaching of justification by faith. His journey to Rome, from October 1510, to February, 1511, when he witnessed the empty formality of the Romanish services and the worldliness of the clergy, deepened this conviction. Whatever doubts he may have had on other subjects, his faith in Christ and His atoning death as the only basis for hope and salvation remained unshakable. This doctrine implies Luther's conception of sinful man as totally depraved and with a will in bondage. Hence salvation to him was entirely a gift of God obtained "sola gratia, sola fide et sole Scriptura". In order, then that grace might be operative and faith be given it was necessary to provide mankind with the means of grace, the Bible. Misconceptions prevail concerning the extent of Biblical knowledge before the Reformation, and zealous Protestants often overrate the case when they comment on the ignorance of the masses about God's Word. It is a fact that the Bible or parts of it had been translated into the vernacular by Peter Waldo and by Wyclif, and that in Germany and Italy translations into the vulgar

tongue had been made soon after the invention of the printing press. In 1505, when Luther entered the monastery, he received a Bible and a red-leather volume of the Vulgate. Alzog claims, "that from 1460 to 1517 there had appeared in Germany alone fourteen editions of the Bible in High German and five in Low German. "The Gospel of Matthew alone had thirty-four versions in German before Luther's translation appeared" (Alzog, II, p. 1012 and footnote). Furthermore we must not forget that it was not considered an innovation at the beginning of the 16th century to have regular lectures on the Bible in the German universities. Staupitz, the first rector of the University of Wittenberg, lectured on the Scriptures; later Luther himself lectured on the Psalms, following Lefevre's text, and wrote commentaries on Romans, Galatians, etc. But there were no popular versions of the Bible, and there was no general knowledge of the Scriptures among the people.

These facts, however, do not detract anything from the really great work of the German reformer in giving the world his wonderful translation. This was a work of slow development. As early as 1517 Luther had made a translation of the Penitential Psalms. Then came the conflict with Tetzel, which led him to the conviction he expressed in the classic words of 1521 at Worms: "My conscience is bound in the Word of God". If the people were to be confirmed and established in the cause he had espoused it was absolutely necessary that they be thoroughly grounded in the Scriptures. The older translations had been made into the vernacular of various little states and were exceedingly imperfect. He therefore endeavored not only to give a more exact version of the Bible, but to render it into a tongue that all the people of Germany could understand. Choosing the heavy, stiff, involved dialect of the Saxon court and combining it with the vocabulary of German mystics and poets, Luther, who had a genius for language, created a flexible, strong, and literary speech intelligible to the common people (Schaff, VI, p. 358). In September, 1522, 3,000 copies of the New Testament appeared. It had the anticipated effect. The German people devoted themselves to an intensive study of the

Word of God, so that even the papist, Cochlaeus, relates that "shoemakers and women became absorbed in its study, that they were able to carry on discussions with doctors of theology".

The translation of the Old Testament presented many difficulties, but with the assistance of Melanchton, Roerer, Bugenhagen, Auro-Gallus, Jonas, Cruciger, Foerster, and Ziegler it was speedily accomplished. These scholars speedily made use of the German Bibles translated between 1483 and 1485, but the delicate and idiomatic phrasing of the new version was chiefly the work of Luther.

The great success of this undertaking stimulated his followers in other lands to give the people of their respective countries the Bible in the common tongue. In Sweden this was done by the two brothers, Olaf and Lars Peterson, and Lars Andersen, who had studied with the German reformer at Wittenberg before 1531. In Denmark, Hans Tansen, another Wittenberg student and Christian Pederson, followed the same example, and even in Ireland a translation of the New Testament was made by Gissar Einarson, another of Luther's pupils.

But outside of Germany the effect of Luther's Bible was nowhere more momentous than in England. Since the days of Thomas Bradwardine and his illustrious pupil, Wyclif, the seed of Evangelical doctrine had been sown there. The work of the Lollards and the renaissance leaders, like Grocyn, Linacre, Colet, More, paved the way for the reformation. As early as 1520 a great number of Lutheran books were imported into England, and in 1521 the University of Oxford was declared infected with heresies of Luther. (Jacobs, p. 5). At Cambridge also the German reformer had numerous followers. Despite the zeal of Henry VIII in those days and the vigilance of Cardinal Wolsey, the adherents of the new sect increased alarmingly. In 1524 Tyndale came to Wittenberg and, following Luther's example began to translate the Bible. The next year appeared two simultaneous publications of the same version of the New Testament in English, both printed by Luther's publishers, Schoeffer of Worms and Harms Luft of Wittenberg (Jacobs, p. 17, 18). The limits of this paper do not permit me to go into

details illustrating how Tyndale in the introductions to the various books of the New Testament are almost literally the same as those in the German Bible. In 1534 efforts were made under the direction of Cranmer to translate the entire Bible into English. The task was entrusted to Miles Coverdale, an Augustinian monk of Cambridge, who had been associated with Tyndale at Hamburg. In October, 1535, appeared the English Bible bearing the inscription, "Faithfully translated out of the Douche and Latin into English, MDXXXV" (Jacobs, p. 118). These two translations of 1525 and 1535, which followed so closely Luther's version, were, as we know, the basis for the authorized version of King James of 1611.

Another particular in which Luther influenced Evangelical churches constructively was in preparing clear and concise statements of belief. Following the example of the Roman and Greek church fathers, like Clement, Origen, and Cyril, and of Kero (720), Otfried (870), and Notker (912) in providing catechetical instruction, as had been done also by the Albigenses, Waldenses, and Bohemians, the Wittenberg reformers prepared the first Protestant catechisms. The efforts of Loncier (1523), Melanchton (1524), Agricola (1525) for Saxony, Brentius (1527), Lachman (1528) had not been successful. But Luther's Greater and his Shorter Catechism of 1529 met a popular need. Other important Protestant catechisms, like that of Heidelberg (1563) the Anglican Catechism (1549, revised in 1661), and the Westminster Shorter Catechism (1647) owe much to Luther. In simplicity of statement the Lutheran catechism surpasses them all.

Another form in which Luther led all other Protestant reformers was providing the first "full, clear, and systematic expression to the chief articles of faith for which he (Luther) and his friends had been contending". (Schaff, VI, p. 707.) This was the Augsburg Confession of 1530, the matured development of the Marburg, Schwabach, and Torgau articles. Melanchthon gave the literary form to this document, couching it in apologetic and irenic terms, but Luther is its real author with respect to its contents. In theology and anthropology it is

Augustinian; with respect to the sacraments he accepted the Catholic view of baptism and asserted the illocal and ubiquitous presence of Christ in the Eucharist, a view radically different from the Zwinglian teaching, but approaching the spiritual presence view of Calvin.

We noted above that Calvin was influenced by Luther in some measure to accept Protestantism. Doctrinally the great Genevan was manifestly heavily indebted to the German reformer. The doctrine of justification by faith alone and that of the way of salvation presented in the *Institutes* shows this. While Luther laid the emphasis on grace alone, Calvin magnified the gift of salvation as an act of God's sovereignty and carried the doctrine of election logically a step further than did the senior reformer. All in all, Calvin stood nearer to Luther in his theology than to the reformer of German-speaking Switzerland and continued to hold him in high esteem even when they differed. Through Melanchthon, who was a great admirer of Calvin, he kept close touch with the work of the Genevan. While Calvin clearly derived many suggestions from Luther and found fault with him chiefly because his polity lacked provisions for ecclesiastical discipline, it is in the Anglican church that Luther's influence is more tangibly discernable. Thus in the Ten Articles of 1536, which are a combination of popish and Evangelical doctrines, there are several articles literally translated from the Augsburg Confession, and others merely paraphrased from Melanchthon's Apology for the Confession.

The Bishop's Book of 1537 shows the same Lutheran origin in many particulars. Just as striking is the similarity of many statements in the Thirteen Articles of 1538, in which Article I is verbally the same as the first article of the Augsburg Confession. Many of the remaining articles are either literal translations or amplifications of the Confession. If the German theologians of Wittenberg had consented to promote the divorce plans of the British "Defender of the Faith", it is quite probable that England would have become Lutheran. But even so, Lutheran ideas have become permanently incorporated in Anglican theology, particularly in the Catechism and in the Book

of Common Prayer. Many of the prayers and collects in the liturgy are simply translations from the German, and the beautiful marriage ceremony is copied from Luther's *Traubuechlein* of 1529, (Jacobs, pp. 242, 243, 253, 272).

The reformation brought about a change in the true character of the church. In general, the great leaders of the reformation accepted the distinction of St. Augustine between the visible and the invisible chuch, but it devolved upon Luther to undertake the first efforts for the reorganization of the visible body of Christ. For this task he had neither talent nor inclination. The genius par excellence for this work was John Calvin. Theoretically the Wittenberg reformer believed in a democratic polity, giving independence to the local congregation. But the appearance of the radicals, excesses of the present revolt, and the failure of the attempt to secure assistance from the prelates of the old church obliged him to give up in those troubled times his plans of complete ecclesiastical independence and compelled him to depend on civil rulers, as part of the community of believers and as members of the universal priesthood, to assume the authority otherwise exercised by bishops. This idea was worked out first in Saxony, where superintendents were appointed under the direction of the Elector, who were to have charge over certain districts, supervising the pastors in their teaching and moral conduct. Besides the superintendent there was a visitatorial commission appointed by the Elector for the purpose of adjusting difficulties peculiar to any one church. It remained for the Anabaptists, Calvin and later the Independents of England to provide greater democracy in church government. In the administration of their function as overseers of the church the Lutheran princes were frequently blinded by selfish interests and proved themselves serious hindrances to genuine spiritual progress much to the grief of the reformers. It was one of the unfortunate incidents of the German reformation: German particularism had been a favorable circumstance in permitting the reformation to come into being; without it the movement would have been crushed at its inception; but it was also a distinct hindrance when Luther endeavored to secure a complete disestablishment.

Luther was the most liberal of the 16th century reformers on the subject of church polity, which he regarded as a matter of expediency. As a result the Lutheran church of today is Episcopal in some countries, Congregational in others, Presbyterial or Consistorial in yet others. In America the Synodical form had proved the most acceptable.

IV.

Luther's devotional literature and his liturgy are permanent treasures.

Having provided a popular and accurate version of the Scriptures for the common people, Luther concerned himself with offering to them further means for cultivating their spiritual life. Such we find in the *Haus Postille* and his sermons, which are read among Lutherans even in our own day and to a considerable extent among other Protestant denominations. The former, short, pithy devotional readings; the latter, sources of Scriptural exposition.

It has been said the reformation sang its truths into the hearts of the people. If that statement contains a considerable amount of truth, it is due principally to Luther. Fond of music and quite proficient in this art he composed songs and wrote hymns which soon re-echoed in all Germany, and were carried into other lands. Before the reformation, to be sure, hymns were sung in the churches both in Latin and in some parts in the vernacular, but only on special occasions and by the clergy, and not by the people. Luther wrote some thirty-six hymns and incited others to write and assist him, and to adapt them. Among these were Justus Jonas, Margrave Albert, Nicolas Hermann, and Paul Ebert. Some of the hymns were translated from the Latin e. g., "Herr Gott, dich loben wir"; others were paraphrases of the Scriptures, while still others were original. At the death of the reformer (1546) not less than forty-seven editions had appeared, which next to the Bible and the sermons were "a powerful witness to the great truths which were the cornerstone of the doctrines of the reformed church". Most

famous of these hymns is Luther's composition, "Ein feste Burg ist unser Gott", the "Marseillaise of the Reformation", as Heine called it, or "God Almighty's Grenadier March" in the language of Frederick the Great. Mendelssohn employed its strains in his Reformation Symphony, Meyerbeer in his opera, "The Huguenots", Wagner in the celebrated "Kaisermarch", and Raff and Goddard in several other compositions. The Zwinglians and Calvnistic churches, which at first relegated music to a very subordinate place, gradually through the influence of song in the Lutheran church gave it a place of honor. Thus the combined efforts of the reformed churches laid the foundation of the future greatness of Germany in music at this time (Reuter, 400 Years, p. 238). Before 1540 Lutheran hymns had been translated into English by Miles Coverdale in his "Ghostly Balms and Spiritual Hymns". The hymns best known of this source are: 1. Come, Holy Spirit, Blessed Lord; 2. Be glad now, all ye Christian men; 3. a hymn of the Nativity; Now blessed be Thou, Christ Jesu, Thou art Man born; 4. the resurrection hymn: Christ died and suffered great pain; 5. the Nunc Dimittis: With Peace and Joyful Gladness; 6. A Mighty Fortress is our God (Luther); 7. a hymn unto the Trinity: God the Father dwell by us. (See Hereford, pp. 11-15). The Scandinavians adopted Luther's 'hymnology' in its entirety in all the land.

Any account of Luther's influence on Evangelical Christianity is incomplete which does not consider him as a preacher and a liturgist. In this article it is impossible to make an exhaustive comparison of Luther and the great preachers of the four or five centuries preceding the reformation, such as St. Yves of Chartres, Bernard of Calirvaux, Hildebert of Mons, Godfrey of Bordeaux, Gilbert de la Paine, St. Bonaventura, Wyclif, John Hus, and Savonarola. Nor will we have time to trace the influence of Luther on such pulpit artists as Hofacher, Krummacher, Schleiermacher, Thomas Chalmers, Robertson, and Spurgeon. A careful examination of Luther's sermons discloses the fact that they were chiefly expository. He seldom preached on a short text; the length of the sermon varied con-

siderably, but it was always direct and conversational in style. He talked to his audience as to friends whom he desired to instruct, comfort, encourage, correct, and convince. He did not indulge in Ciceronian oratory. He illustrated his messages from secular history, from tradition, the classics, local history, but especially from the Bible. Luther lived in the Scriptures. He scarcely ever preached a sermon in which there were not twenty-five direct quotations from the Bible and in addition numerous indirect statements from the same source. Naturally the polemic and apologetic elements were prominent. A professor of homiletics could find much to criticize in Luther's sermons; he preached too often to have a nicely finished product every time he appeared on the pulpit. He did not aim at preciseness of diction; but there is nothing stereotyped about his preaching; he was a man of remarkable originality, and this, combined with his zeal, deep conviction, boldness, sincerity, and wonderful command of language and pleasing voice, made him a powerful and persuasive preacher. "When I preach—I regard neither the doctors nor the magistrates—but I have an eye to the multitude of young people, the children and servants". (See Fritz in 400 Years, p. 193). He was at times sensationally dramatic and often exceedingly artistic.

Liturgy.

1. Luther gave popular devotional literature to the Christian world;

2. He made the Protestant church a congregational singing church;

3. He simplified the ritual of the church and made the expounding of the Word of God the central and supreme thing and thus created a new liturgy.

In the preceding pages it has been our purpose to discover the relation of Martin Luther to Evangelical religion. The facts adduced have shown that in the providence of God he was not the creator of the Protestant revolt and the author of the Reformation, but the human instrument used of God at a time

when the world had been prepared for this movement by many and varied Evangelical forces. We have observed that Luther was moderately destructive in much of his work in order that he might restore Evangelical faith of the true church. Compared to Muenzer, Carlstadt, the Anabaptists, and the Puritans, Luther was indeed very conservative in his reforms of the theology and practices of the church. We have seen, too, that in his constructive work Luther proceeded with care and built the reformed church on the Bible as he understood it. Except in matters of minor details all Evangelical churches rest on the same basis. In the last place we noted that the Christian church has been greatly and permanently enriched by the spiritual treasures he wrought out of it.

Truly we may say: "There was a man sent from God whose name was Martin Luther".

BIBLIOGRAPHY.

Alzog, Prof. Dr. of Theology, *Universal Church History* (Translation.

Balfour, C., *History of the Liturgy of the Lutheran Church in Denmark.*

Cambridge *Modern History, "Reformation"*, art. by Prof. Lindsay.

Cowan, D., *John Knox.*

Four Hundred Years, articles by Abbetmeyer, Fritz, Graebner, Reuter, etc.

Jackson, Prof., *Ulrich, Zwingli.*

Jacobs, Prof. Dr., *The Lutheran Movement in England.*

Johnson, E. K., *The Liturgy of the Norwegian Lutheran Church.*

Hausrath, A., *Luther's Leben.*

Hereford, *The Literary Influence of Germany on England.*

Horn, E. T., *Liturgical Development in the Period of the Reformation.*

Kaweran, G., *Luther in Katholischer Beleuchtung, in Schriften des Vereins fuer Reformationsgeschichte,* 1911.

Koestlin, Julius, *Martin Luther.*

Luther's Saemmtliche Werke, Erlangen edition.

Luchaire, A., St. Bernhard, in *Revue Historique,* Vol. LXXI.

McGiffert, Prof. Dr., *Martin Luther.*

Memoirs of the Lutheran Liturgical Association, Vol. III, VII.

Rogge, Chr., *Luther und die Kirchenbilder zeiner Zeit., Verein Ref. Ges.* 1912.

Schaff, Ph., *History of the Christian Church.*

Walker, W., *John Calvin.*

Walker, W., *History of the Reformation.*

The God of Contemporary Thought.

By John C. Slemp, Th. M., Editor's Assistant, The Watchman-Examiner, New York.

The dominant interest of theological books that have been pouring from the press in recent years is centered on the conception of God. Differences of opinion are so marked in these volumes that one is led to wonder whether the exact word should be "God" or "gods". These differences, however, are to be expected, for, like all other primary and elemental truths, the idea of God must be discovered afresh for every generation. That is not to say that God changes, he does not change. It is rather to say our ideas about him and our system of thought change with the passing of the years.

Much depends on our conception of God. What God is in himself and how he is related to human beings are among the essential and differentiating elements in the world's living religions. As Fairbairn has well said, "Worship and belief stand to each other as language and thought; as man thinks of Deity, so he worships . . . " It follows therefore that no religion can rise higher than the object of its worship. Athanasius saw even so long ago that a true doctrine of God was the only foundation for the absoluteness of Christianity. If for that reason alone we need to take stock of contemporary thought about God, to determine if possible the trend of the Christian religion.

To examine all the books about God published in a single year would far surpass the limits of this study. The better plan is to examine only a few of the representative volumes, since they tend toward crystallizing the various differences in thought. The thoughts of the humanists in this direction are not easy to classify or to point out in any particular book. The humanists themselves are by no means agreed as to their own beliefs. However with books like Edgar Sheffield Brightman's *The Problem of God* (1930) and *The Finding of God* (1931), Shailer Mathews' *The Growth of the Idea of God* (1931), Rufus M. Jones' *Pathways to the Reality of God* (1931), and Albert C.

Knudson's *The Doctrine of God* (1930), one sees definite and well defined points of view.

Since this brief survey is intended to bring together the ideas of representative current thought about God, it seems best to allow the various authors cited to speak largely for themselves. Hence I shall take the liberty to quote freely from their writings, making what explanations and offering such criticism as may be necessary.

II.

As already intimated, humanism is not easy to understand. There is about as little unanimity of opinion among its adherents as there is among its critics. As it is generally understood, however, humanism is a religion without God. In his *Humanism: Another Battle Line* (1931), Peter B. King says: "According to humanism any sense of God is only a cosmic emotion. God becomes only a symbol, a personified spirit as of a college class or Alma Mater, or Santa Claus, or the composite life of humanity."

The object of the humanistic faith is man himself, who is considered able to rise to almost any stage of moral and social development through forces at his command. To the humanist God is a mere symbol of the highest social values or the personification of a status of such values as man idealizes and longs for. Humanism's only creed is, "There is nothing divine except humanity, and we do our best to worship that." The humanist therefore can begin his prayers consistently with such apostrophes as "O thou Idealization of our highest desires!" "O thou objectification of our highest ideals!" "O thou Symbol of the highest social values!" "O thou Personification, Idealization, and Glorification of the world including humanity!"

It is easy to see from the foregoing discussion that the cult of humanism is not, strictly speaking, a religion. As some one has put it, it is "a religion that repudiates religion, although borrowing for itself the hallowed title." It would perhaps be more accurately called a philosophy, for it is essentially the combination of the positivism of Comte and the pragmatism of

William James. Like behaviorism in psychology, humanism in philosophy is consistent with the naturalistic interpretation of the universe and of life upon which it is founded. The only reality that most humanists would recognize is the universe itself, of which man is a part.

Humanism therefore has but an indirect bearing on the subject of this discussion, since it knows no God at all. As a system it has gone little further than the theorizing of academic circles, and it is never likely to meet with a general acceptance. It presents, nevertheless, by its subtle coloration of current thinking, a formidable foe of evangelical Christianity. It cannot be ignored.

III.

The conception of God as finite, or as "a spirit in difficulty," is developed by Professor Edgar Sheffield Brightman in the two volumes to which attention has already been called. Briefly stated, Professor Brightman presents a view of God as limited by an aspect of his own nature, "a passive element which enters into every one of his conscious states, as sensation, instinct, and impulse enter into ours, and constitutes a problem for him." That element is called "The Given." It is said to account for the evils of life and the delays in the attainment of value. The patience of God in the slow process of realizing his purposes is The Given at work within his nature. The Given thwarts his purposes and frustrates his plans, yet it is not beyond his control. The struggle on the part of God is for self-mastery, though it is obviously a bit artificial if he is "The Controller of The Given." There is really not very much limit to his power if he can overcome that which stands in his way.

The following is Professor Brightman's definition of God: "God is a Person supremely conscious, supremely valuable, and supremely creative, yet limited both by the free choices of other persons and by restrictions within his own nature." That is the resultant idea of God reached at the end of a long, complicated philosophical approach—a finite God.

In his second volume Professor Brightman seeks "to interpret the religious approach to God," but that high purpose was evidently tucked safely away in a cubbyhole of his desk long before the book began to assume its present form. The book opens with a preconceived pattern of what God ought to be like, and then proceeds by cold logic and frigid philosophy to reduce God to fit the pattern. In the course of the discussion we are led by the way of revelation—to a finite God; then by way of reason—to a finite God; then by way of moral loyalty—to a finite God; and, finally, by way of religious experience—to a finite God. All this is done under the guise of the "experimental," or inductive, method—when one knows beforehand the kind of God he will find at the end of the trail.

We do not have to speculate as to Professor Brightman's incentive for his theory of God. If you will turn to the first sentence in the preface to his *The Finding of God* you will read: "*The Problem of God* . . . was written with the purpose of investigating the status of the idea of God in modern thought and of showing the need of a modification of that idea, especially in the view of the evils of life and the facts of evolution." Note the words, *especially in the view of the evils of life and the facts of evolution.* That is the key to the mystery of The Given.

The evils of life have always been a vexing problem, and perhaps will remain so to the end of the ages. So is the relation of mind to matter. Dualism cuts straight through the knot by making God the author of good and Satan the author of evil. But a monistic philosophy raises the question as to the co-existence of two beings of similar powers and of opposite natures. Dualism recognizes in the universe both matter and spirit, while monism seeks their identity. At that juncture evolution becomes extremely useful for those who hold the monistic view. If all life—animate, inanimate, vegetable, animal, physical, and psychic—can be described as having emerged from a common source, the problems raised by matter and spirit (or mind) and good and evil can be explained.

The following apparently is the purpose of Professor Brightman's reasoning: Evil is nothing more than the result of a de-

fect, or limitation, in God's own nature—The Given—which God is seeking constantly to overcome, and does overcome, although at the price of delayed plans and well-nigh frustrated purposes. Thus the evils of life are accounted for. They are simply a part of the evolutionary process. Satan, therefore, is made unnecessary, and all the streams in the evolutionary process unite to make a composite whole. All that was, is now, and ever shall be is reduced to the requirements of a table of logarithms or a chemical formula. Only a finite God could fit into such a scheme, and since God was not consulted when it was invented he must therefore be finite to be at all!

Perhaps most theists will agree with Professor Brightman regarding the limitations of God that are self-imposed, namely, his own will, the free choices of the beings he has created, and the laws of reason. But all of these, in Professor Brightman's opinion, are "insufficient to account for the combination of purpose and frustration of purpose, of values and of evils, that we find in experience." "Hence," he says, "I have proposed the theory of The Given, which sees in the eternal uncreated nature of God not merely the principles of reason, but also an eternal conscious content which furnishes problems and obstacles for God. But experience, in its total effect, gives ground for the faith that the divine will can solve every problem and can bring value out of every situation, no matter how evil it may be. We may, therefore, call God The Controller of The Given; or, using a Biblical term, speak of him as The Suffering Servant."

Is Professor Brightman's God matter or spirit, or both? Or is he not simply the name that religion has given to the evolutionary process? The answers to these questions have not as yet been made clear.

IV.

Dean Shailer Mathews' *The Growth of the Idea of God* is a historical and sociological approach to the development of man's conception of God from primitive to modern times. It is built on the thesis that the idea of God in the successive stages of its development has been determined by social patterns existing

in those stages. For example, "A god of a tribe was like a tribal chieftain; the god of an empire was like an emperor; and now the God of the universe in space-time must be conceived as activity that is both creative and environing."

The pattern, or instrument of thought, for the modern conception of God, is said to be based on the findings of science. That pattern leads to the following conception of God, printed in italics in the text: *For God is our conception, born of social experience, of the personality-evolving and the personally responsive elements of our cosmic environment with which we are organically related.*" Note carefully the terminology: God is "our" conception, "born of social experience." As Dean Mathews sees it there has never existed an objective reality that corresponded to the pattern in which men's ideas of God have been set forth. "In less critical times," he tells us, "doubtless the worshiper thought that there was something physical exactly corresponding to his idea." "The history of the usage of the term God shows," he says, "that it is not strictly metaphysical or ontological. There is no existence exactly corresponding to the patterns with which the deity has been conceived. There was no Jahweh on Mount Sinai and no Zeus on Mount Olympus. No more is the God of the theologian a metaphysical being. He, too, is reality conceived in patterns."

What then is God? He is "our" conception, "born of social experience." He has no objective reality, but has existence only in the minds of his worshipers. He is simply reality, whether conceived of as a tribal chieftain, as an emperor, or what not. Men of non-theological minds who "do not think there is any actual personality corresponding to any idea of God which has yet been organized . . . are undoubtedly correct." To get at the heart of things, "The starting point for religion, as for any other form of behavior, is a relationship with the universe described by the scientist." Here is man—"unlike any other chemical compound or organism, for he is capable of at least limited self-direction, of ordering life to distant ends, of generalized thought, and of the organization of social institutions, art, and morals"—how account for him?

The answer is the universe. "The mysterious process which we roughly call evolution brought man into being. But if that be the case, then there must be activities within the cosmos sufficient to account for the evolution of the human species with its personal qualities. There must be personality-evolving activities in the cosmos. Furthermore, these personality-evolving activities of the cosmos must continue as elements within the total environment in the midst of which men must live and to which they must be adjusted. Otherwise, men, lacking the environmental elements which aided in their evolution, would perish."

Bringing therefore the threads of the argument together we get the following: God is our conception of the personality-evolving and the personally responsive elements of our cosmic environment with which we are organically related through the mysterious process which we roughly call evolution. These personality-evolving activities of the cosmos must continue if man continues to live. Cosmic activities are what the theologians have called the God in whom we live and move and have our being. God therefore is man's conception of the evolutionary emerging and environing process. Man's relationship to such a God is one of a living organism to another—man must live "in dynamic relations with an environment capable of preserving and furthering such relations."

To the Christian theist, at least, Dean Mathews' conception of God is too full of faults to necessitate a lengthy refutation. His book is just one of many modern attempts to reduce Christianity to the limits of a mechanistic world-view. Dean Mathews has ignored one of the essential elements in religion, namely, revelation. He has discussed only the effort of man to find God, and has taken pains to avoid the effort on the part of God to reveal himself to man. The Fatherhood of God as taught by Jesus is discarded as an outworn pattern of paternalism. Instead of beginning our prayers as Jesus taught his disciples, by saying, "Our Father," it looks as if Dean Mathews would have us say, "O ye personality-evolving and personally responsive elements of our cosmic environment with which we are organically related." The entire argument is too abstract and too

replete with extravagances and generalizations to be convincing. It is as cold and formal as would be a treatise on "The Growth of the Idea of Goblins." There is just about as much Christianity in it as there would be in such a volume. More than all else, however, the conception of God as "personality-evolving and personally responsive elements of our cosmic environment" lacks the support of universal Christian experience. We cannot pray to such a God, nor go to him for comfort in time of trouble, or for help in time of need.

V.

Dr. Rufus M. Jones' *Pathways to the Reality of God,* with certain reservations, is a decided step away from a mechanistic system of theological and philosophical thought, and toward the spiritualizing of the grounds for belief in God. Dr. Jones does not attempt to prove the existence of God as one would demonstrate a problem in mathematics or a formula in chemistry. He simply points out spiritual avenues to the greatest spiritual reality—God.

In following this method Dr. Jones is rendering Christianity a timely service. Too long already have theologians been held in subservience to the methods of science and philosophy. They have felt compelled to reconstruct the Christian religion on a framework that was neither Christian nor religious. Hence they have sought to prove and classify and demonstrate and generalize. As a matter of fact, religion, science, and philosophy are distinct fields, as the late Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, ably pointed out several years ago. There is not necessarily any conflict between the findings of the theologian, the scientist, and the philosopher. They are working in entirely different realms. The three are trying to discover truth, but through different methods and in different directions.

It is in accord with that principle that Dr. Jones presents his spiritual pathways to the reality of God, among which are faith, the mystical experience, and prayer. Doubtless if he were

discussing pathways to the reality of the Milky Way he would not have used the language or the method of religion. Or had he been discussing the reality of the Kantian moral imperative he doubtless would have employed the language and method of philosophy. But since he was writing a book on a religious subject it was only fitting that he should use the language and follow the method of religion.

To Dr. Jones therefore: "God is not an abstract reality, an absolute Alone, at the far end of Bethel-ladders and Babel-towers. He is central in the stream of life and love and truth and beauty. The cross on Calvary is not a solitary instance of self-giving love. It has always been at the heart of the time-process, for grace is perennial and contemporary with the uncoiling of the first nebula. The reason we can hope to find God is that he is here, engaged all the time finding us."

Here is a truth that we need to recapture from the hands of the mechanists. God is no remote or hidden Absolute, no vague Universal, no mere projection of man's longings and desires, no finite Being who is hampered and hindered by restrictions within his own nature, and not even the personality-producing and personally responsive elements of our cosmic environment with which we are organically related! He is the Supreme Spiritual Being who is himself the seeker of erring, sinful humanity. That conception of God, central in the New Testament, has come perilously near being lost in the scientific and philosophical verbiage of certain modern theologians.

VI.

Perhaps the outstanding exponent of Christian theism and personalism today is Dean Albert C. Knudson, of the Boston University School of Theology. In his *The Doctrine of God* he ably portrays the Christian view of God. He says: "No social process, no phase of the natural order, no vague universal can fill out the religious idea of Deity. For religion God must be an individual, absolute and personal Being. At least that is the Christian view."

By absoluteness Dean Knudson means that God is "self-existent, that he has no limits except those that are self-imposed, and that the world is dependent upon him." He maintains that: "Nothing short of such an absolute Being can satisfy the religious needs of men. If there is a valid basis for that feeling of trustful dependence and that quest after salvation which constitute the essence of religion, the universe must be grounded in free intelligence. Anything less than such a theism would leave religion in its highest and purest form without an adequate object. The absoluteness of God is inherent in the very structure of a spiritual faith."

"What we especially have in mind when from the religious point of view we speak of the personality of God," says Dean Knudson, "is the thought of fellowship with him. He is a Being who knows us and loves us and whom we can trust. It is because the personality of God implies all this that we regard it as so vital to religion." He says further: "Every attempt to transcend personality leads to some form of abstractionism or agnosticism. A type of reality that is not revealed to us in experience is either entirely incapable of definition or is constituted by some general idea and is devoid of concrete content. It is in experience that all true reality is revealed . . . In personality we have the only empirical key to ultimate reality; and that as a metaphysical principle it has a decided advantage over the abstract essences of all types of impersonal philosophy has been made increasingly clear by the course of modern thought."

Dean Knudson does not stand alone in his view of an individual, absolute, personal God. He has the support of the New Testament and the central stream of Christian thought and revelation for more than nineteen hundred years. He has on his side the testimony of universal Christian experience. He has, moreover, the judgment of some of the outstanding leaders of Christian thought of modern times. Dr. Charles F. D'Arcy, Archbishop of Armagh, says in a chapter on "The Doctrine of God" in *The Future of Christianity,* edited by Sir James Marchant: "No cold deism, no remote Absolute, no mere transcend-

ent Creator, no mere immanent Reason, can satisfy the spiritual needs of those who have once tasted the Christian experience. A personal God, one who can be trusted and loved, who can be known in actual experience, who is ever present and ever accessible as 'Our Father'; such is God as revealed to us in and by Jesus Christ.'' Similarly, in a paper on ''The Evangelistic Duty of Christianity,'' prepared for the Jerusalem meeting of the International Missionary Council (1928), Dr. John A. Mackay says: ''God was in the Crucified 'reconciling the world unto himself.' Our redemption was costly to him, and the cross is the proof of it. We are accustomed to speak of the love of Christ; let us not forget the love of God. . . . If we view the cross as anything short of a supreme redemptive act in which the initiative belonged to God, we fail to obtain that view of the Eternal which is consonant with infinite love.''

VII.

From the foregoing discussion one may say that there are three trends in contemporary thought about God. First, there is a movement that aims at no God at all—America's post-war religion commonly called humanism. Second, thinkers such as Brightman and Mathews would make God finite or identify him with the evolutionary process. Third, the view of Christian theism as ably supported by Dean Albert C. Knudson and others.

The final test of these widely divergent views is in human experience. The history of the race shows unmistakably that man cannot get along without God, however imperfectly conceived of and however crudely worshiped. It is not reasonable that man can be satisfied with a God who is less than the Absolute Person of Christian theism. Any conception short of that, however it may be connected with a philosophical system, is not the highest revelation of God as we have it in the New Testament and in Christian history and experience. To be God, and to be so considered in the hearts of men, God must be absolute and personal, one who understands us, loves us, and is able to help us. He must meet the deepest needs of human experience, not simply fill a niche in a system of thought.

Hugh Redwood, author of *God in the Slums,* in answer to the question, "Why do you believe in God?" says: "I believe in God because no man could see and hear and live through the things that four years have brought to me, and still retain one shred of doubt." He refers, of course, to his experiences in the slum districts of London. "Today," he says, "God is the most real thing in my life. My belief is no longer theoretical or argumentative. It is almost entirely experimental, a matter of definite personal experience. That of which my reason first persuaded me is now abundantly confirmed by the facts of every day. 'We cannot but speak the things which we have seen and heard.'"

That is the court of last appeal in our conception of God—"We cannot but speak the things which we have seen and heard." What individuals in this age or in any other age think about God must come out of their contacts with him. The highest knowledge of God can be obtained only through a personal experience with him through Jesus Christ. To modern man, as to Philip, Jesus says: "He that hath seen me hath seen the Father."

The Problem of Democracy from the Point of View of Sociology.

Being the Norton Lectures, 1931-32,

By Charles Spurgeon Gardner, LL.D.

[The Editor has peculiar pleasure in presenting the first part of this penetrating and fundamental study of the principles of Democracy in this issue. The discussion will be continued and if possible concluded in the July number.]

Introductory.

Before beginning the discussion it will, perhaps, be well to define as clearly as I can the meaning of the word democracy as used in these lectures. As it is generally used, the term is very indefinite, and there seem to have been few attempts even by the best writers on the subject to give it a clear and specific meaning. Perhaps no better popular definition has been given to it than the famous phrase in Lincoln's Gettysburg address: "Government of the people, for the people, by the people." But who are "the people"? When that phrase was uttered minors, the insane and feeble-minded gathered in institutions, and convicted criminals were excluded from the privilege of the franchise, as they are now; but the women were also, i. e., about one-half of the intelligent and capable population. "The people," in Lincoln's use of the phrase, meant males over twenty-one years of age, who were not confined in institutions for the criminal and the insane.

Lord Bryce, who wrote probably the greatest and most comprehensive work on democracy, defined it in these words: "That form of government in which the ruling power of a State is legally vested, not in any particular class or classes, but in the members of the community as a whole." Again he says: "Rule belongs to the majority, as no other method has been found for determining peaceably and legally what is to be deemed the will of a community which is not unanimous." You will observe, in the first place, that he considers democracy as political

only. In the second place, he leaves undetermined just who are to be considered "members of the community, as he evidently would not include every person, old and young." Nor does either of these eminent authorities consider democracy as realized in ecclesiastical and industrial institutions.

I will state my own definition as follows: Democracy is the participation in the decisions of a group by all the members of the group, according to the measure of their intelligence and character. Objections can be made to this definition. For instance, it is very abstract; but if the definition is to be made broad enough to cover all the spheres of life in which the democratic method may be applied, its meaning will have to be quite abstractly stated. Furthermore, it may be said that this defines the democratic *ideal* rather than actual democracy, which Bryce discussed. There is truth in this, but, strictly speaking, democracy *is* an ideal, and so-called actual democracies are only more or less distant approximations to democracy; and the progressive realization of that ideal is the fundamental problem of this age.

It is a matter of very great importance that even these approximations to democracy are of comparatively recent development. Some of us, perhaps, do not realize that throughout the greater part of recorded history men have lived in societies that were aristocratically organized. Before the rise of aristocratic society the social relations of men were, for an indefinite period, organized on the basis of kinship. Authority, government, was in the hands of the old. But the reliable records of that period have been meagre. During nearly the whole long period for which we have fairly definite and trustworthy records, social organization, while it has varied greatly in details, has maintained the essential features of the aristocratic structure. It is only in quite recent times that this structure has disintegrated and given place to the fundamentally different form of democratic organization. Although the democratic movement had advanced considerably in America and had made notable progress in some other parts of the world, the Great War will probably stand out in universal history as the terminal

point of the aristocratic order in the Western World and the beginning of the democratic era. But it should be borne in mind that the transition from the tribal to the aristocratic eras and from the aristocratic to the democratic eras was very gradual, taking place not in a year nor in a decade, but extending over centuries.

To avoid over-simplification and the skepticism which might arise from it, let me add that the social movement from the primitive tribal toward the modern democratic era has not gone forward at an equal pace in all parts of the world, nor has it done so in all periods of history. For various reasons, social, geographical and climatic, it has in some parts of the world and also in some periods of history seemed to be almost wholly arrested as society became relatively static; while in other parts of the world and in other periods of history it has been accelerated. The movement has, perhaps, gone forward more continuously and uniformly in the development of European society and in its derivative in America; and in our discussion we shall have more definitely in mind the development of Western Civilization. But, though it may have been much more irregular in other parts of the world, the same general trend has been manifest everywhere. The principal cause of the transition from tribal to aristocratic society was military conquest followed by the subjugation and economic exploitation of the conquered peoples.

Heredity and Democracy.

Having said so much by way of sketching a background for our discussion, let us proceed to the consideration of the principal causes that have led to the disintegration of the aristocratic system and the evolution of the democratic system in its stead.

First among these causes I shall mention and emphasize the facts of biology, which favor the democratic rather than the aristocratic system. Heredity is a fact of life, and a certain conception of heredity underlies the aristocratic organization. I have nowhere been able to find that theory of heredity ex-

plicitly worked out by a believer in aristocracy; but such a theory is certainly implicit in that type of social order. Professor Conklin states it thus: "Aristocracy is founded upon an obsolete idea of heredity, namely, 'the law of entail'. It confuses social and biological inheritance."* That seems to be a fairly adequate statement of the notion which lies at the base of the aristocratic order. In that conception, as Professor Conklin observes, no distinction seems to be made between physical heredity and what has sometime been called social heredity, i. e., the passing on of social forms and cultural influences from one generation to another by example and teaching. To state it differently, the notion underlying the aristocratic system seems to be that each generation comes into the world on the same general mental and moral levels as its ancestors—or that the mental and moral levels of past generations are projected indefinitely into succeeding times. Under the cast system, the pure and ideal form of the aristocratic order, all the population was grouped in clearly defined classes, into which their descendants were born without the possibility of escape therefrom, and so on throughout succeeding generations. Each individual was regarded as fixed by inheritance in his social station, somewhat as pebbles are fixed in a concrete pavement. Each class had its definitely prescribed social functions, presumably adapted to their capacities. Government was the exclusive function of the "upper classes," as they alone were supposed to have the necessary qualifications for that; and its powers were distributed among these "upper classes," according to rank, heading up in the monarch, who stood at the apex of the social pyramid. Other social tasks were distributed among other and lower classes according to a regular and well-defined system. This order acquired the sanction of religion and it was considered an impiety and a sacrilege to seek to change it or for a person to try to pass from one hereditary class to another. The nearest approximation to the ideal form of that social order was doubtless to be found in India, where it still persists in remarkable strength, constituting one of the chief difficulties in the

*The Direction of Human Evolution. Page 128.

adaptation of the Indian government to modern conditions. The conditions of European society, throughout its entire history, have been too dynamic and changeful to permit the formation of so rigid a caste system as developed in India; but the fundamental principles of that system were for ages recognized as true and right and have moulded social forms until quite recent times; and the order thus shaped "dies hard" amid the conditions which make it no longer tolerable. Slowly but surely and irresistibly it has been disintegrating and is in process of being replaced by the democratic system. But that has taken place largely because the old order had not been founded in biological facts; for an order that arises out of the processes by which life is transmitted could hardly be overthrown without producing social chaos.

The process of transmitting life from generation to generation is much better understood than in former days, thanks to a series of patient observations and brilliant discoveries in recent years, though any competent biologist will freely grant that there is yet very much to be learned about it. It is now generally accepted that the real bearers of life from generation to generation are ultra-microscopic particles or entities called "genes", each of which causes or initiates in the organism of which it becomes a factor a certain trait or unit of character. These traits or units of character are the various qualities and dispositions which human nature exhibits, but that is not all; different measures or degrees of these qualities and dispositions seem to be determined by the genes. Wells and Huxley say, "All kinds of differences between human beings may owe their origin to innate differences of constitution (which is another way of saying, to the genes), such as height, proportion, temperament, disease resistance, intellectual ability." These genes are arranged in linear series, forming little thread-like or rod-shaped objects visible under the microscope, which are called chromosomes. These chromosones are somewhat like a pod containing an indefinite number of peas, and under proper conditions their behavior can be observed in the generation and growth of a new organism.

Much about the genes is unknown. What is their nature? Nobody knows. How did they originate? Biology has no answer. The question as to their origin seems to be one with the problem of the origin of life. How large are they? Some guesses have been made, but nobody really knows. How many are there? Again, nobody knows; but if this theory of the genes is true, they must be legion. How many are there in a single chromosome? No answer can be given. But some things about these mysterious elementary factors of life seem to be fairly well established in the present state of knowledge.

1. Each organic species has a definite number of chromosomes, which is characteristic of it. In man the number seems to be forty-eight.

2. In the process of reproduction the chromosomes coming from the male and the female parents form pairs which unite or fuse, and then the pairs separate, as the original cell divides into two cells, which also repeat this division until the organism is fully formed; but they may not separate along precisely the same line as that on which they united and so the chromosomes after separation may not have exactly the same genes as they had before. Especially does it sometimes happen that the pairing chromosomes curl or twist around one another and when separating exchange parts of themselves. Wells and Huxley express it thus: "When the pairing chromosomes curl round each other they may exchange bits of themselves. They may come unstuck along a rather different line from that in which they met. Thus the genes are shuffled round and appear in ever changing combinations even when they are carried by the same chromosomes."* Stockard says that "this is a frequent phenomenon".

Another thing may happen to confuse the genetic inheritance of a newly forming organism. I quote from Stockard†: "A second peculiar occurrence may arise during the synaptic pairing of the chromosomes. One of the pairs may fail to have its members separate and so remain double. In this case the two fused chromosomes must both pass into the same cell at

*The Science of Life. Page 493.
†The Physical Basis of Personality. Page 77.

division, instead of each unit of the pair going into one of the two sister cells. . . . In such a case the egg or the sperm-cell will contain an extra or duplicate chromosome. When this cell unites with another cell at fertilization, an individual is formed having three instead of two . . . of this particular chromosomes. There is therefore an accessory set of factors, and, as a result, a peculiar and confused expression of the involved characters occurs."

It is noticeable that the figure of the shuffling of cards occurs almost irresistibly to every student of the subject; but we should remember that we are here dealing with a vastly larger number of units than compass a pack of cards and that a shuffling of this vast number of distinct and different units takes place in each generation, and, in fact, in the origin of each new individual organism. To each individual is dealt "a hand", so to speak. The probabilities are almost infinite against the recurrenct of exactly the same combination of genes, with their resulting traits, in two individuals; nor is it possible to forecast what combination will occur in every case.

3. But in considering the certainty of almost infinite variation in these combinations of genetic elements, another fact should be noted. Some of these genes are "dominant" to others, and some "recessive". This means that when two genes occur together in the same organism, one of these may render dormant, or negate the other, so that the trait which the latter usually produces does not appear. It is completely obscured by its dominant. But it does not cease to exist. It is there, continuing to exist as a distinct unit and is transmitted to the next generation; in the new shuffle and dealing of the genetic elements it may be relieved of its association with the gene that dominates and obscures it and so may normally generate its proper organic trait. It is easy to see how this complicates the hereditary process and makes even more uncertain what traits of character derived from foregoing generations will actually appear in any individual.

4. But another matter of even more serious import must be emphasized—the fact of mutation. Plunket says:* "The whole

*Modern Biology. Pages 515, 617.

existence of hereditary resemblance among related organisms depends on the stability of the hereditary factors. This stability of the individual genes is, however, not absolute: genes occasionally, though very rarely, change; this phenomenon is called *mutation.* We know, as yet, very little about the nature or causes of these changes. In general, however, mutation seems to be a sudden, definite, and complete change, affecting only a single gene but apparently affecting the whole of that gene simultaneously; the new gene produced being (at least usually) just as stable, from the moment the mutation has occurred, as the original gene from which it arose." What seems in fact to take place is the passing out of existence of one gene and the coming into existence of another. He later says: "Our knowledge of the nature and causes of mutation is very incomplete; but we know they are random changes, in the sense that they may affect any characteristic of the organism in any direction and to any extent, that they have no relation to 'usefulness' and are not correlated with any environmental conditions." . . "All genetic variation is quite random—any race is as likely to vary in any direction as in any other." Speaking of modifications of species as related to changes in the environment, he says:† "All these various kinds of changes in species, so closely dependent on environmental changes, give the impression, especially when the results are viewed over great periods of time, that the environment is actually the *cause* of these changes—and so, in a sense, it is, but it is the *selective* action of the environment, not its direct *modifying* effect on individuals, which modifies the characteristics of the species. The direct effects of the environment on individual development *are not inherited,* and therefore can not permanently affect the characteristics of the species. Environmental changes, in general, can not cause *genetic* variations; in some cases—e. g., temperature changes—they may affect the frequency of occurrence of such variations, but these variations will certainly not have any special adaptive relation to such environmental factors. The essential role of the environment in the formation of new species is to determine

†Modern Biology. Page 604.

which variations, or incipient species, shall survive—and to make room for them by extinguishing other species.'' This is a matter of fundamental importance. It means that these changes are not subject to a fixed natural law.

5. But still another fact complicates and confuses the genetic inheritance of individuals. I quote from Conklin: *''A graphic representation of descent is not a tree but a net in which every individual is represented by a knot formed by the union of two lines which may be traced backward and forward to an ever-increasing number of knots and lines until all are united in this vast geneological net of humanity.'' And again: †''In man there are probably forty-eight chromosomes, twenty-four from the father and twenty-four from the mother; but these are usually derived in unequal numbers from the four grandparents; for example, sixteen may come from the paternal grand-father and eight from the grand-mother, four from the maternal grand-father and twenty from the maternal grandmother, or the number which comes from each grand-parent may vary all the way from twenty-four to naught. One or more of the eight grand-parents may have furnished no chromosomes and no inherited traits to the grand-child, and finally no one in the world can inherit chromosomes (or traits) from more than forty-eight contemporary ancestors, assuming that the chromosomes preserve their identity, since no one has more than forty-eight chromosomes. Consequently, although each of us has had thousands of ancestors, he has had only a small number of transmitters. Many a person bears the name of some distinguished ancestor but does not have a single one of his chromosomes or heredity traits, whereas others who do not bear his name, and are usually reckoned as collateral descendants, have received his chromosomes and are his true inheritors.''

The foregoing brief summary of a few of the more pertinent biological facts has, I hope, made it clear that there is no scientific basis for the conception of heredity which underlies the aristocratic system. In the earlier ages of the world the genetic inheritance of individuals could not have been so infinitely com-

*Direction of Human Evolution. Page 134.
†Ibid. Page 136 ff.

plex and confused a thing as it is to-day; but with each succeeding generation the complicated lines of any individual's ancestry lengthen; and the inevitable mingling, as generations come and go, of the genes of families of high and low degree, of social classes of all ranks, of racial varieties and stocks, even the most divergent, makes it more and more impossible even to guess what a new-born child's genetic inheritance may really be. Whereabouts on the social landscape of these latter-day generations will genius lift its glorious mountain peaks? Against what horizon will the summits of constructive ability be outlined? Where will the miasmatic swamps and bogs of subnormal mentality be found? It is any man's guess. And we may be very sure that the larger area of the general landscape will consist of the level plains of mediocrity; for genius is extremely rare; the able are always few; the imbeciles are a small minority, thank Heaven; but the mediocres have always made up the bulk of the population, and always will. But this social landscape is not at all fixed and permanent, as the theory of aristocracy supposed it to be. As men are born and die it is continually changing; and what its configuration will be tomorrow no man can conjecture. Indeed, my figure is somewhat misleading. From this point of view society resembles, not the surface of the earth, which is relatively permanent in its topography, but the surface of the sea, unstable, ever fluctuating, changing its configuration from moment to moment. I do not mean to say that there is no tendency to transient family traits. But there is no certainty about it; and with the passing of the generations that tendency becomes less and less reliable. The only group of hereditary traits that can surely be depended on to be handed down in a straight line are the racial traits.

Now, evidently that organization of society is best which affords to genius its largest opportunity for creative effort and to constructive ability of every kind a good chance to attain to effective leadership; which assigns to mediocrity the more regular and hum-drum tasks of life, and to imbecility strict segregation and merciful care and, I should also say, prevents the possibility of their reproducing their kind. I say this not be-

cause I regard persons of ability and genius as a preferred class, entitled to special privileges to the detriment or the neglect of the interests of the majority of the people; rather for the very opposite reason. They are or should be the servants of the people; but their services are of paramount importance to the welfare of the whole society. They blaze the path of progress. Their activities are the primary condition of human welfare. We must have leaders, and able personalities are our natural constructive leaders. I place emphasis on this for two reasons.

First, we are living in a world of change, and the tempo of change normally becomes faster with every passing decade. Of course, the rate of change is not uniform nor uniform in its increase; but on the whole it becomes faster. This generation has seen greater and more numerous changes in the conditions of life than centuries would normally witness in ancient or in medieval times. These silent or, it may be, tumultuous changes crowd upon one another with a rapidity and an insistence which make urgent beyond all precedent the demand, the necessity, for capable leadership in making the new adjustmnts which are absolutely imperative. Problems ever increasing in number must be solved, and they can be solved only by rare insight and character.

Second, the world is becoming more and more highly differentiated in its activities, more and more intricately complicated in its relations; and all adjustments that are made involve the interests of ever-increasing numbers of people, and all the values accumulated by the past struggles and achievements of mankind. The modern social world is a unit which is of planetary extent, and has received from the generations of the past a vast array of customs, prejudices, standards, ideals, religious and industrial systems and political institutions, many of them incompatible with others and all of them needing to be brought into more rational correlation with one another—a situation full of immeasurable possibilities for good or evil.

In the midst of such conditions genius and constructive leadership coupled with high character are the only possible

safety of the modern world. Please do not think I forget or ignore the existence of a Divine Providence; but I am convinced that Divine Providence will not save from destruction a society which does not faithfully seek out and cherish its wise men and follow their leadership. Remember the generation of Noah and the lament of One greater than Noah, as he stood looking over the beloved, but doomed city of Jerusalem! Science and common sense, as well as history unite in saying that that organization of society is best, especially in this vast, complicated and changeful world, which gives the most open opportunity to its men of wisdom and prophetic insight. But how can this be accomplished? In what social stratum will the capacity for leadership appear? In the light of the biological facts stated, it is evident that so far as human wisdom can foresee, it appears at random. It may originate in any social stratum and more and more frequently it arises in the most unexpected quarters. As a result of the vast and apparently accidental shuffling of the genetic elements, which has been so imperfectly described, and of the still more unaccountable mutation of the genes, we need not be astonished that any personal quality should appear anywhere. Mediocrity, or even imbecility, may surprise us in a descendant of illustrious ancestry; and constructive ability, and even genius are possible anywhere except in a child both of whose parents are morons. In order, therefore, for society to avail itself of the precious boon of great capacity appearing at random among its members, it should, as far as is humanly possible, remove every artificial and traditional barrier to the development and free expression of individual talents. In fact, it should go further and provide not only the negative freedom of an open field but also adequate positive stimulation of every natural personal endowment which may be utilized in the interest of society. In saying this I have given, it seems to me, a fair description of real democracy. Such a social order alone is capable of conserving and utilizing all the individual capacities for service appearing sporadically among its people; and surely in these days of baffling complexity, of endless confusion and of tumultuous change in human affairs all the native abil-

ity, all the capacity for constructive leadership anywhere available needs to be developed and utilized, if the great values of the past are to be conserved and especially if humanity is to move forward toward higher standards and more complete life. Nature, or nature's God, seems to have decreed the necessity for democracy, ever to be realized in fuller measure, as the final order of human society, and to have written that decree in the very laws of the transmission and dissemination of life.

But let us pass to the consideration of other causes which have worked to disrupt and destroy the aristocratic system and to build up democracy in its stead.

Economic Processes and Democracy.

Economic processes have played a great role in this. I have left only time to speak in general terms and merely sketch the development. Throughout the aristocratic era agriculture was almost the only economic activity of great importance. Land was nearly the only considerable form of capital wealth known. For a long, long time land was communal property. Even after it came to be individually owned, it was still considered as ultimately the property of the group. The king, as sovereign of the State, was regarded as having an underlying right in it, and in the medieval age let it out to his subordinates in consideration for their services. On this conception of the land, as is well known, rested the whole structure of the Feudal System—a system which is just coming to its end in the modern world.

Now, a social order based directly on the possession of land was as static as any order could well be in this world, where nothing is absolutely static. It easily lent itself to the building up and perpetuation of the hereditary class organization of society. Land is the most stable form of property. It was easily entailed and was comparatively easy to retain and to keep intact, especially in an era when the landed estate was a self-sufficing economic unit and men scattered sparsely on it cultivated it almost solely for the home consumption of its products. Hence aristocratic society has been primarily an agricultural society.

What we may call a political factor co-operated powerfully with this economic cause to strengthen and maintain the aristocratic order. War was a common, almost a chronic thing. The powerful landlords were in frequent feuds; and the insecurity of life and limb for the common man was one of the most deplorable aspects of the time. This tended to prevent trade and to keep society on an exclusively agricultural basis, for land is the one form of property which war does not destroy; and the situation compelled weaker men to seek security by placing themselves under the protection of and obligation to strong men. War was one of the chief originating causes of the aristocratic system, and is always favorable to it. Military life is always wholly anti-democratic in tendency; and is wholly pro-aristocratic, not only in form but in the mental and moral habits which it inculcates.

In the city states of antiquity, and also in the city states of medieval Italy, economic activity came to be organized mainly around movable goods and commerce made notable progress, largely on account of exceptionally favorable geographical conditions; and democracy made a brave beginning due to this cause and to the stimulating and liberalizing influences of the city life which developed. But the movement did not carry through, and those states declined through the operation of causes which there is no time now even to mention.

But in the later middle age developments took place which opened the way for the complete transition to a democratic society. Population had increased; roads had been improved; intercommunication became easier, more frequent and more regular; the areas within which peace was maintained grew larger. These improvements led surely to an increasing exchange of commodities and trade grew to considerable proportions. Then something occurred which has been truly described as "the great industrial revolution". That arose from a remarkable series of mechanical inventions in the latter part of the eighteenth century. Manufactures and commerce began to increase by leaps and bounds and soon assumed immense proportions; and it quickly became evident that economic ability

was by no means confined to the upper classes. Still further were they from having a monopoly of industrious habits and the disposition to save their incomes. A new class arose, engaged in manufacture and commerce, and sprang mainly from the common people. They rapidly accumulated wealth, and that meant political and social power. Rapidly and steadily this "middle class", as it has been called, mis-called, I think, gained in numbers and influence. And in a still later time the wage-earning class through organization and close co-operation won great influence in industry and in politics, and now must be included in this middle class. But this emerging class did not fit into the aristocratic structure, and could not be made to. Aristocracy has accommodated itself to the situation the best it could, in two ways. Many of the more wealthy and influential of the middle class have been given titles; and the politically influential, even when not wealthy, have been absorbed into the aristocracy. Even Phillip Snowden has been made a Viscount and Ramsey Mcdonald may, possibly, suffer a similar fate. Another method has been for impecunious noblemen to marry rich heiresses of the "middle" class. In these ways the aristocratic order has been perpetuated beyond its natural term of life. Hereditary classes however, can be nothing but a fiction in an industrial civilization such as ours has become. The social sentiments or attitudes which grew up under the hereditary class system have persisted in the old world down into the industrial era, even in those parts of Europe where the industrialization of society first took place and the "middle" class first rose to be a powerful social factor; and a queer situation exists in England to-day, where a Monarch and a House of Lords still are tolerated—perhaps I should say, cherished—in form, while a laboring man has risen to the premiership of the Empire and puts into the king's mouth the words which he addresses to his "Lords and Gentlemen" assembled in Parliament—showing how the forms of a social order may long survive after the substance of it has departed. Perhaps I should not say that the substance of it has wholly departed, for many of the great historic landed estates, which were the economic basis of that or-

der, are still intact; but they are rapidly breaking up, especially in the stress of the post-war crisis which is now humbling the pride of that great empire.

The Ethic of Jesus and Democracy.

But there has been another cause of quite different character at work in the dissolution of that old order—viz., the Christian ethic as taught by Jesus. The supreme value of the human soul, or personality, is the basic principle on which Christianity was founded. Along with this must be classed the truly revolutionary principle that the powerful should serve the weak. Jesus called his disciples unto him, and said:*

> "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

These great principles taught and exemplified by Jesus did not and could not wholly fade from the memories of men. They could be and were obscured in an ecclesiastical system organized on absolutely contradictory principles and copied, as far as was consistent with the practice of celebacy by the clergy, from that social order which he held up in such sharp contrast with the Kingdom he came to establish; but their influence on the minds of men could not be entirely destroyed. They modified the very ecclesiastical system which was built on their contradiction and obscured them; and they acted as a constantly disturbing factor within the aristocratic order. That order never could be brought into harmony with those principles. Efforts were made to do so. The Roman theologians sought to keep those principles and that order on living terms with each other by enunciating and trying to apply the doctrine that all occupations were forms

*Matt. 20:25-27.

of service. That is a great truth. But they were much more successful in impressing that truth on the humbler classes than they were in getting it taken seriously by the hereditary aristocrats or even by their own higher dignitaries. The sole occupation of the aristocrats, according to the social division of labor then obtaining, was the exercise of material power over their lowly fellowmen; in other words, their occupation was to do the very thing which Jesus forbade his followers to do. As he clearly intimated, that social order and his social principles could not be reconciled. If those principles had been given free play in the minds of men, that order would inevitably have been brought to a peaceful end long before the date of its actual overthrow. But the Book in which those golden teachings were enshrined was withdrawn from general circulation and kept out of the hands of the people, and its interpretation reserved as the exclusive right of a priesthood which was organized on the hierarchical plan and bore a striking resemblance to the aristocratic system which those teachings, if faithfully applied, would speedily have dissolved. But even thus, they worked, more slowly, to be sure, but inevitably toward that eventual result.

Doubtless there were other co-operating conditions and influences; but the causes I have mentioned were sufficient to bring to an end that ancient order. It stands to-day an extremely interesting and, in some respects, a magnificent ruin As I contemplate it I am constantly reminded of the ruins of the old castle at Exeter, England, near which I spent a number of happy days a few years ago. Its ancient walls have been torn down nearly to the ground. Within their ample inclosure are located the executive offices of the modern democratic city. Its out-lying grounds, through which can be traced the depression which marks the location of its moat and drawbridge—a part of its protection in the crude and ruthless warfare of those far-off days—have been converted into a public park, the property of all the people. So stand the remains of the aristocratic order—its dilapidated walls overgrown by the vines of tender and reverential sentiments—but a forceful fact in the life of the world no more.

But the decay of a social order is a profoundly serious thing. It *must* be replaced by another; otherwise all human values perish in the general chaos; and the building of a new social order is a task of stupendous, almost appalling magnitude. It can not be done in a day, or in a generation. In that superlatively great undertaking we are now engaged. It is the supreme practical problem of this age. It is our solemn duty and privilege to make some contribution to the building of a new social order—democracy—which shall have a centralized unity balanced by numerous local diversities; which shall possess immovable stability coupled with endless adaptibility to changing conditions; which shall secure to the individual the widest opportunity for and the most effective stimulation to complete self-realization, but always in harmony with the like interest of all other human beings; which shall make it possible for every citizen to function efficiently as a sovereign, and at the same time loyally as a subject; which shall bring liberty and law into a perpetual and harmonious synthesis.

Book Reviews

I. THEOLOGY, PHILOSOPHY, APOLOGETICS.

The Issues of Life. By Henry Nelson Wieman. New York, 1931. The Abingdon Press. 273 pages. Price $2.00.

The volume before us represents the DePauw Mendenhall Lectures plus some part of the Yale Taylor Lectures, for 1930.

The Mendenhall material represents a most clever and penetrating practical philosophy of life with outline of technique for applying the philosophy which, for all who can grasp it—and it is not difficult—if they have also the courage and self-control to apply the wise and stimulating programs, will lead into living that has high value.

What one takes to be sections of the Yale lectures has a relevancy, and in a way completes the more practical DePauw material, from the author's standpoint, by giving the essence of a philosophy of value. This particular philosophy is likely to prove exceedingly difficult for most university students and unacceptable to many who do measurably grasp it. It is to be hoped that the practical analyses and counsels will not seem to any so dependent upon the more abstract philosophical ideas as not to be taken very earnestly on the basis of other philosophical foundations.

One could wish that all earnest young people—and their counsellors—might study the first four chapters which concentrate on "the everyday problems of life": "Growing Up"; "Living Together"; "Maximum Energy for Living"; "Goods of the Good Life". True, one misses definitely the religious motive and factor in these chapters, nor does one really arrive at this element very tangibly in Chapter V having the title of "Religion" or VI, "God and the Ideal". For along with much that is very valuable in these and subsequent chapters there emerge ever more clearly two features of Dr. Wieman's phi-

losophy which render it finally untenable. They are, first, that it is self-centered; and, second, that it is, in the last analysis, subjective. These two, of course, go together, inevitably in principle. This reader followed through eagerly and hopefully, until far along the way looking for escape from this conclusion. There was no escape.

Every man who makes for himself a philosophy begins within himself. That is in the nature of our knowing and of our selfhood. He gets his material as coming in to him over certain lines of sensation. When he has gained concepts and a system of concepts—however small and incomplete a system—his curiosity runs out over these avenues of impression to find the sources. What one finds out there in the impressing environment, and the ordering within himself of his impressions and his enlarging concepts will determine his philosophy. What attitude one takes up toward the total environment and what converse and interaction he establishes and maintains with this total environment will, in different moods and ways, determine his religion and his ethics.

Dr. Wieman seems to have found no personality in the total environment; and I am unable to find that he adds anything by way of clarity or convincing explanation to the vague unreality of others who have as nobly tried to save themselves from the vacuities of impersonality in the universe by courageous and sincere efforts to save, personal values in the notion of "super-personality". He does, however, most definitely help a discerning reader to enrich his conception of God, if the reader has the capacity and courage to accept the suggestions and to utilize them on the personal plane.

With all Dr. Wieman's fine and deeply earnest efforts to make understandable and acceptable his definition of God as the ultimate ideal and reality, he seems unconsciously to betray a lurking sense of failure by a certain petulance over anticipated criticisms of his definition of God, and by some rather impassioned efforts to ridicule certain other ideas of God. Here is his definition: "That order of existence and possibility upon which we must depend and to which we must conform, to bring

human life to its highest fulfillment and to promote the greatest possible values''. To a thoughtful mind, with some background of philosophical studies, the essential subjectivity and self-centredness of that will, I think, become plain. In the end it must mean in the deepest sense that man, and any other orders of personal life, are not only making God in this image, but making God in any image.

In all fairness it must be said that Dr. Wieman defines personality in terms applicable—so far as we know—only to human personality or to similar forms of personality, if there be any such. With his definition of personality God cannot be personal; with his definition of God, he cannot be God, at all.

One familiar with the words of Jesus, John and Paul will all along be matching the up-to-date phraseology of this book with the phrases which the common people might hear with glad amaze. We have, there, a noble contribution to deeper insight into Christian ethics placed in an unfamiliar and untenable thought and word setting. W. O. Carver

The Discovery of God. By James H. Snowden. The Macmillan Co., New York. 1932. 230 pages. Price $2.00.

Here is another worthy contribution to the already swollen stream of books bearing upon the modern quest for God. It contains little that is new but much that is worth while. It is broader than it is deep, but it is clear throughout.

The author champions the view of personal idealism, and seeks to point out the weaknesses of the theories that picture God as an ''Interaction'', or a ''Process.'' He has succeeded better in pointing out the defects in other views than in safeguarding his own against attack. But the reader must keep in mind that his purpose, as implied in the title, is to examine the ways and means at man's disposal for discovering God, rather than to set forth and defend a particular philosophical or theological view. In achieving that purpose the author has succeeded in employing a popular style that makes the book in-

teresting and easily intelligible to the general public. In other words, he has not written primarily for philosophers and theologians. His quotations from men like Jeans, Eddington, Milliken, Einstein and others are short and well selected to bear directely upon the point under discussion.

There are three general fields of investigation through which men may discover God: Science, philosophy and religion. Dr. Snowden has done better work in studying the first two than the third. He shows that faith is indispensable to science and philosophy, and that great scientists and philosophers have confessed their dependence upon it. He justly suggests that the conflict between science and religion is not so sharp now as it has been, and that there should be greater sympathy and understanding between the two that will substitute co-operation and co-ordination for contest and conflict. Science needs religion, and religion needs science if the two are to build and support a worthy civilization. H. W. Tribble.

The Great Amphibium, Four Lectures on the Position of Religion in a World Dominated by Science. By Joseph Needham, Fellow in Cains Colloge, Cambridge, and University Demonstrator in Brochemistry. New York, 1932. Charles Scribner's Sons. 180 pages. $1.75.

This is the type of book that it afflicts a reviewers soul to dismiss with brief remarks and which nevertheless, he feels cannot rightly command time and space for an elaborate discussion. The title is borrowed from Sir Thomas Browne, who spoke of "Man that great and true Amphibium, whose nature is disposed to live, not only like other creatures in divers elements, but in divided and distinguished worlds".

Browne's thesis is accepted by Professor Needham and applied and amplified with much learning and citation of authorities to our modern world of thought and life.

The book insists that it is both futile and harmful to undertake, as so many do, to adjust religion, science and philosophy in terminology or in ideas. Their realms are different, their

materials are different, their methods are different—not only different but imcompatible. Now the good service of such a discussion may be in calling a halt on a good deal of foolish effort to work out a scientific religion; its harm will be in its pessimistic views as to the hope of religion in a scientific era, and its setting up excessive and misleading walls of separation between science and religion and philosophy.

Again the way the author, a first rate scientist, would deal with religion seems to encourage the continuance of errors and even superstitions in religion—for such as can thus go on. For the total effect is to suggest that religion may continue to utilize in its own realm of the numinous ideas and practices wholly repugnant to scientific knowledge.

The four lectures, we are told, "were given at the First General Conference at Swanwick, Derbyshire, in July 1931." Brilliant, learned (almost to the stage of pedantry), stimulating of most energetic thinking as they evidently were, one must still wonder what Christian students could make of these discussions in the interest of religion unless they were competent to detect the subtle error which informs them throughout, and at the same time grasp the almost equally subtle truth which they bear.

W. O. Carver.

"GOD The Eternal Torment of Man." By Marc Boegner. Translated from the French by Morton Scott Enslin. Harper and Brothers, New York. 165 pages. 1931. Price $2.00.

Early in the fourth chapter the author says, by way of summary of what he has been set forth in the first three chapters, "We have established undeniably that everywhere there has been in man an aspiration, a thirst, a feeling of unrest, a torment of something or some one which outdistances him. We have called this the torment of God." Then a page or two later he quotes Pascal as saying, "Man is obviously made to think. It is his whole dignity and his whole merit; and his whole duty is to think as he ought. Now the order of thought

is to begin with self, and with its Author and its end''. M. Boegner makes that his approach and finds in man a great problem, the only solution of which is ''that at the very source of our life stands God, not any sort of God, but God of love and of goodness. God is the solution of the problem which is set in each of us'' (P. 95). Somewhat in terms of Kant's conception of the moral order and the categorical imperative he finds ''an *ought to be* which makes its presence felt in what we are.'' (p. 95). But he comes to a clearer conception of God than Kant had.

One might fear early in the book that the author might lose himself in an immanental conception of God. But he follows Pascal, who said, ''God is at once within us and without us''. Then he says on his own account that God ''can exist for us and in us because he exists in himself'' (P. 105). In searching for a knowledge of God he agrees with Pascal that God is not of the philosophers and scholars, but is revealed in Christ according to the Gospel. From this review one might wonder whether the book was written by Pascal or Boegner. Indeed, Boegner could not have written it without the work of Pascal. But it is a wise man who knows who is worth reading and following and quoting. In the last chapter the author sets forth that God is revealed in the teachings and person of Christ. H. W. Tribble.

The New Dimensions of Religion. By Allyn K. Foster, Author of "The Coming Revival of Religion." New York, 1931, The Macmillan Company. 291 pages. Price $2.00.

If Dr. Foster has not undertaken an impossible task his book would be as satisfying as it is brilliant. It ''is a modest attempt to state the essential realities and the essential experiences of religion in the prevailing languages of science.'' Now religion is not one of the sciences, certainly not a physical science'', and the vocabulary of science is not competent for carrying the essence of religion. Furthermore very few people really know the terminology of science with any measure of exactness and

if religion could be stated 'in the prevailing language of science,' most people would be unable to comprehend it.

In parts of his book the author does use the terminology of science for stating the realities of Christian experience and then he is difficult to follow and is unconvincing. For the most part he actually deals in methaphor, analogies, symbols, and then he is intelligible, persuasive, convincing, aphoristic, scintillating and immensely helpful.

He does show that science is not incompatible with religion, that it does not strictly deal with the field of religion, that it may legitimately be used to clarify, verify and promote religion. He makes a strong showing for the important claim that religion can be accepted and practiced with conviction and enthusiasm without one's being unscientific and that its truths can be stated without employing a vocabulary that is in antagonism with scientific terminology and tenets.

Like so many writers, Dr. Foster seems to have no clear idea of the difference between mathematical demonstration and moral, practical proof, and consequently makes some statements about this which are not helpful.

In the last two chapters—"The Way, the Truth and the Life", and "A Beckoning Universe", Dr. Foster breaks largely—not quite—away from the effort, so manifest up to this point, to treat physical phenomena working by evolution and spiritual phenomena working by personality as essentially identical and launches out into an interpretation of Jesus that for insight, beauty and power is altogether admirable, and into a poetical and artistic picture of the soul challenged by all aspects of personality in a spiritual environment that is as thrilling as beautiful. Of course one wishes that Dr. Foster or the Book Editor, printer, proof-reader or somebody had caught and corrected the slip of attributing to Nicodemus the calling out of Jesus' declarations, "I am the Way, and the Truth, and the Life" (p. 232).

On p. 231 the author says: "I have been trying to show in this chapter that established science does not deny any cardinal truths of religion such as God, prayer, redemption, personality and conversion." If that had been the thesis of the whole book

some of it would have been written differently and all of it would be as powerful and as persuasive as so much of it is in spite of its setting before itself a task as impossible as it is needless.

It is a book to guide many who are bewildered, a book to help many a preacher see the way to harmony in his own thinking, and a book to help to move effective preaching and teaching of the redeeming Christ in a day when too many people are feeling lost in the vast and complex cosmos that has replaced their limited and tangible world. W. O. Carver

The Natural and The Supernatural. By John Oman, Principal, Westminster College, Cambridge. The Macmillan Co., New York. 506 pages. 1931. Price $3.00.

Principal Oman is a thinker and theologian of the first magnitude. Ever since his translation of Schleiermacher's "Speeches On Religion" appeared in 1893 Christian theologians have recognized their debt to him. It is now out of print, but it is to be hoped that he will give us a revision and reprint of it soon. Probably his "Grace and Personality" made him more generally known. Every Christian student should have it in his library.

Now the author has given us his magnum opus. In the sea of books that flood from the press every year a few show from the first that they are destined to abide. This book immediately takes its place in that select minority because of the author's vigorous, independent, incisive, and fair thought in a comprehensive treatment of a broad subject.

In Part I, he discusses the "Scope and Method" of his study. Without apology he champions the validity of interest in religion as the prime condition for the study of religion, a principle that is recognized in other fields of study and that should be accepted on the same epistemological basis in religious inquiry. His familiarity with and his ability to state the position of Schleiermacher, Kant, Hegel, Leuba, Feuerbach, Spinoza,

Goethe, Descartes, Otto, and other great thinkers, in terse and simple sentences enable the author to grip the reader who comes to this book with an open and alert mind. Religion, he says, is an affirmation of the supernatural, upon the truth of which depend the quality and the validity of religion itself.

In Part II he examines, "Knowing and Knowledge". In contrasting the views based upon the Natural with those based upon the Supernatural, he finds that a common attitude of the former toward the latter is agnosticism. But "the kind of agnosticism we are familiar with is not agnostic at all, but is pure dogmatism about the importance for the knowledge of reality of what has quantity and can be interpreted as mechanism, compared with what has quality and must be interpreted as meaning."

In Part III he deals with "Necessity and Freedom", and in Part IV with "The Evanescent and the Eternal." To touch upon his treatment of Freedom, or of conscience and conscientiousness, or to cite his classification and interpretation of religions, is rather like attempting to revew a philosophical and theological encyclopedia. One needs to read this book slowly and carefully and many times, but the reward will be great.

H. W. Tribble.

The Universe Within Us. By R. O. P. Taylor, Vicar of Ringwood, Hauts, Late Provost of Cumbrae. New York, 1931. Richard R. Smith. 168 pages. Price $2.00.

"The Universe Around Us" (Jeans) is such, for us at all events, only because it is a universe within us, and that, again, can be only becaue of *"The"* universe within us. All of which means in Fairbairn's phrase that man is both the interpreter and the interpretation of Nature; and hence the universe is interpreted only in terms of personality. The good thing about Dr. Taylor's volume is that it puts this line of argument in terms that the average man can readily understand, and in a form that will instruct and fascinate in quite unusual degree. God seems

natural and inevitable as one follows the pages, drawn along by the easy handling of the stupendous facts of modern science and the fine style of writing. It is one of the very best books one has found for developing a feeling that the modern scientific development does not really call for any labored efforts to find a place for God in our enlarged world.

A few pages in which the author commits himself to the belief in extensive communications with the spirits of friends who have died are not very convincing and seem to be lugged into the discussion without really fitting in.

W. O. Carver

Christian Freedom. By William Malcolm MacGregor, Principal, Trinity College, Glasgow. New Edition with New Introduction. New York and London, 1931. Harper and Brothers. 392 pages. Price $3.00.

These *Baird Lectures* for 1913 were first published on the eve of the World War, and failed to get the recognition it richly deserved. Now it is brought out in a new edition, attractive and suited to carry the worth of its pages. It is based in Galatians but discusses its theme in a wide way and with conscious reference to current fashions in Science, Philosophy and Theology. To stand with Paul in interpreting the deep things of human nature and history is to speak of reality. The times need always to be set in relation to the eternities. This book helps greatly in doing just this. W. O. Carver

The Indispensable Soul. By William H. Crenshaw. New York, 1931. The Macmillan Company. 315 pages. Price $2.50.

Without being able at all adequately to review or even to describe this book at the present time, let me call attention to the outstanding fact that it combines in its approach and progress the abiding values of old categories in psychology and religion with newer terminology and "patterns". This it does in unusual degree. The author is an old man, in time—now

Dean and Professor *Emeritus*—with living interest and insight into progress—and change that is not always progress—in thought, research and experience. The thirteen chapters are arranged under three headings: I Relativity; II The Soul; III Intuition. The present day needs voices that speak with courage about the sould of self-hood and its insights which are still intuitions—face-to-face views of reality—fearless of the tabus of "modernism". Here is such a voice.

W. O. Carver.

II. BIBLICAL AND HOMILETICAL.

The Archaeology of Palestine and the Bible. By William Foxwell Albright, Professor of Semitic Languages, Johns Hopkins University; Director of The American School of Oriental Research, Jerusalem, 1920-29. Fleming H. Revell Company, New York. 233 pages. Price $2.00.

It is generally known and appreciated that during the past few years there has been a striking revival of interest in the archaeology of all Bible Lands, particularly Egypt, Palestine, Asia Minor, and the whole of the Mesopotamian area from Jerablus (Carchemisli) to Mugheir (Ur of the Cholkes), and that the interest shown relates itself primarily to the illumination, corroboration, or illustration of the Biblical narrative. In this undertaking, American scholarship has not lagged behind nor has American capital been withheld. All students of the Bible may be profoundly grateful to the University of Pennsylvania, Chicago University, Harvard and Yale, the British Museum, many Oriental societies, and the scores of French, British, German, Danish, American, Austrian archaeologists who have labored assiduously under the most exacting conditions to recover and to make available the cultures of vanished peoples whose only voice is in the deserted mounds and ruins of the past. While the statement of our indebtedness might be applicable to many in their respective fields, Dr. William F. Al-

bright stands in the vanguard of those who have contributed greatly and generously to a more intelligent and appreciative understanding of the whole field of oriental research and especially of investigation in the land of the Book. Though withdrawn as a permanent resident of Palestine, Dr. Albright retains a vital interest in its antiquities and promises active cooperation in future enterprises to recover its buried treasures.

The present volume is timely and will be welcomed by all who desire to maintain unbroken connection with the results of scientific investigation in Palestine in their specific bearing on the Scriptures. While the book incorporates the contents of three lectures on the newly established Richards Foundation at the University of Virginia, the attractive arrangement of the material enables the student to follow the history of archaeological investigation in the Holy Land from the earliest attempts, the recent labors at Tell Beit Mirsim (Kirjoth Sepher of the Old Testament) and the particular bearing of recovered evidences not only on the accuracy of the Biblical narratives but their special bearing on the destructive theories of advanced critics. The work as a whole is divided into three parts, viz: The Discovery of Ancient Palestine, Unearthing a Biblical City, and The Bible in the Light of Archaeology. Each chapter is designed to set forth at least a part of the invaluable material which has been unearthed in Palestine and to appraise its importance for Biblical investigators. The second division of the book will be heartily welcomed since it contains the first official publication of the recent excavations at Kirjoth-Sepher in Southern Palestine. While the work has not been completed at this strategic point, sufficient has been discovered to confirm the excavators in their conviction that constructive Biblical criticism will find in these remains a most powerful ally. When one considers the scientific nature of these guests, the large scale on which they are organized, and the genuine interest motivating each undertaking, he may feel with certainty that truth at last will find its witness.

In close connection with the unearthing of Kirjoth Sepher, and the evidential remains recovered at other points, it is posi-

tively refreshing to have the author state authoritatively the following positions:—"The uniqueness of the Bible, both as a masterpiece of Literature and as a religious document, has not been lessened and nothing tending to disturb the religious faith of Jew or Christian has been discovered." "On the other hand, the excessive skepticism shown to the Bible by important historical schools of the eighteenth and nineteenth centuries, certain phases of which still appear periodically, has been progressively discredited." "It is not our purpose to enter into the vexed problem of the unity or composite origin of the book (Deuteronomy); in our judgment it was written down, substantially as a unit, in the Ninth Century, B.C., and was edited in the reign of Josiah or later." etc., etc. It will be observed that these three quotations are germane, to all views which misrepresent the sum total of scientific investigation as negating the scriptural claims, and to those timid souls who have been apprehensive concerning the value of the spade in the cause of truth. The Bible has been vindicated, corroborated, and illustrated wherever and whenever it has touched immediately the fruit of the shovel and spade in ancient wounds. No one can tell what the future will bring forth in the further enrichment of knowledge and faith, but judging from the results garnered during the past fifty years the harvest will be great.

On the other hand, not all problems of criticism have been cleared up, though marked progress has been made on some of the most difficult. Not all archaeologists agree on the chronological setting of some of the outstanding events or social movements in Old Testament developments, particularly the Date of the Exodus, the Conquests and Settlement in Canaan, the Identification of the Habiru, the Origin History and Civilization of the Philistines, etc. While Dr. Albright has none of these debated questions primarily in view, he expresses his own views regarding some of them in passing. One could wish that in the final chapter, instead of presenting the bearings of archaeology on the extremely late phases of Israelite development, no doubt of considerable importance, that the author had selected at least one of the above bristling subjects to bring

to its elucidation the extensive and scholarly fruits of his own investigations. In passing, however, it is a precarious position nowadays, especially in the light of the most recent discoveries, to limit the Exodus to the early part of the thirteenth century or, according to Burmy and others, to resort to a segmented Israel descending into Egypt in order to throw at best only a diffused light on the Stela of Memeptah. Two recent volumes by Garstang and Duncan, *The Foundations of Bible History* and *Digging Up Biblical History*, should slow up the step of hasty conclusions regarding problems on which more light is needed. During the meanwhile we will be grateful for men like Professor Albright who count no cost too great to ascertain the truth. Get this book a visualize and new Biblical world in the making.

J. McKee Adams.

Grace in the New Testament. By James Moffatt, D.D., D, Litt., LL.D., Washburn Professor of Church History in Union Theological Seminary, New York. 1932. Ray Long and Richard R. Smith, New York. 419 pages. Price $3.00.

This handsome volume is uniform with *Love in the New Testament* which is now in the fourth edition. In both books we see scholarship at its best use to make intelligible and helpful the great truths of the New Testament. Dr. Moffatt is a careful scholar, eager for all new light, but loyal to Jesus Christ as Lord and Saviour and evangelical in his interpretation of grace as opposed to legalism. He rejects the Pauline authorship of the Pastoral Epistles as in his *Introduction to the Literature of the New Testament* and treats grace in them, the Epistle of James, First Peter, and Acts in the "After Paul" (Part E) division of the book. Part A discusses "The Antecedents of Grace", Part B "Jesus and Grace", Part C "The New Testament Language of Grace", Part D "Paul and Grace". If any distinction can be made, the treatment of Paul's use of Grace is the clearest and strongest part of the book. "No grace, no gospel; that is what it comes to when you study the classical

document of the primitive church'' (p. xv). After Paul it was not possible for Christians who had in any sense grasped the meaning of the Gospel, to lose the figure of Jesus in vague hellenism or messianism'' (p. 407). ''To praise an apostle is almost as ridiculous as to patronize him, but we may at least be grateful that he so read the mind of Christ, this pioneer of grace'' (p. 407). These extracts give one a sample of the temper and flavor of the book. It will do good for those who are caught in a maze of mere sentimentalism or in the meshes of sacramentalism to read this calm and scholarly presentation of the New Testament about this great and distinctive word of Christianity, for grace and truth come by Jesus Christ.

A. T. Robertson.

What Is His Name? By John MacBeath. Marshall, Morgan and Scott, Ltd., Edinburgh. 160 pages. 3-6 net.

A study of the names of the Old Testament is an interesting one. Mr. MacBeath takes up the names Jehovah, Jehovah-Jireh, Jehovah-Ropheka, Jehovah-Nissi, Jehovah-Mekadishken, Jehovah-Shalom, Jehova-Rohi, Jehovah-Tsidkenn, Jehovah-Shammah, and then discusses the clustered names of the twenty-third Psalm. He has done a good work and many will find information and inspiration from these pages.

Kyle M. Yates.

The Servant of Yahweh. By A. S. Peake, M.A., D.D., Sometime Rylands Professor of Biblical Exegesis in the University of Manchester. The Manchester University Press and the Librarian, The John Rylands Library, Deansgate, 1931. 365 pages. Price 6 s. net.

This volume was published as a memorial to Dr. Peake after his death. It contains three lectures delivered at King's College, London, during 1926, together with The Ryland Lectures on Old Testament and New Testament subjects. These lectures have all, with the exception of the lecture on the *Servant* of

Yahweh, been published before. They are: The Servant of Yahweh, The Roots of Hebrew Prophecy and Jewish Apocalyptic, Elijah and Jezebel, Recent Developments in Old Testament Criticism, The Messiah and the Son of Man, The Quintessence of Paulinism, Paul the Apostle, Paul and the Jewish Christians.

Dr. Peake had Biblical scholarship of a high order and was a prolific writer on both Old Testament and New Testament subjects. The lecture on The Servant of Yahweh presents a discussion of the many interpretations of The Servant in Isaiah, and the strongest defence of the view (his view) which sees in the servant the actual Israel. In the concluding paragraph Dr. Peake wrote (p. 73): "It is of Israel that the prophet spoke, but of Israel in his essential significance for the history of mankind." He seems to suggest that the Christian interpretation of the Servant could be justified in application, but that it was not the sense intended by the author of the Servant passages.

W. Hersey Davis.

The Mysticism of Paul the Apostle. By Albert Schweitzer, Dr. Theol., Dr. Med., Dr. Phil. Translated into English by William Montgomery, B. D. With a Prefatory Note by F. C. Burkitt, D.D. 1931. Henry Holt and Co., New York City. 411 pages. Price $3.00.

Dr. Schweitzer is a genius in music as shown by his superb playing of Bach's music on great organs in France, Germany, and England, and his books on Bach. He is a genius in medicine as is shown by his work as missionary surgeon at Lambarene in Equatorial Africa where he has labored since 1913. See his book, *The Forest Hospital at Lambarene* (1931). And he is a genius in theology, even if erratic and unreliable in his judgments. He had already produced two books of great importance in the theological field. One was *The Quest of the Historical Jesus* (1911), in which he sought to prove that Jesus had only the eschatological conception of his mission. The other was *Paul and His Interpreters* (1912). Both were translated by William Montgomery, who died on finishing the translation

of the present volume, but which Dr. F. C. Burkitt saw through the press. Dr. Schweitzer states that *Paul and His Interpreters* was meant as an introduction to this volume. His thesis here is that Paul's view was "purely eschatological" like that of Jesus. Undoubtedly Paul like Jesus has eschatologicl teaching, but to make that one idea explain Paul is to fall a victim to German insistence on one single idea as the explanation of everything. It simply is not true. A. T. Robertson.

Jesus In Our Teaching. By Clarence Tucker Craig, Professor of New Testament Language and Literature in the Oberlin Graduate School of Theology. 1931. The Abingdon Press, Cincinnati and New York. 146 pages. Price $1.50.

This little book has a pretentious air of trying to get back to the limited element of fact in the Synoptic Gospels (rejecting the Fourth Gospel) in order to know what place Jesus should hold in modern education. The author denies the deity of Christ or that he claimed to be more than a prophet. He denies the Virgin Birth, the actual bodily resurrection of Jesus and claims that much of his teaching is inapplicable for to-day. And yet this book is one of "The Abingdon Religious Education Monographs" issued under Methodist auspices for the training of young people. Shades of John Wesley! A. T. Robertson.

The Path of Prayer. By Samuel Chadwick. Published by the Abingdon Press. 133 pages. Price $1.00.

The author of this splendid book on prayer has been for many years one of the outstanding spiritual leaders among the Wesleyan Methodists of England. Among the sixteen chapters one finds such subjects as "Learning to Pray", "Praying in Secret," "Praying in the Spirit", "Praying and the Commonplace," "Praying for Divine Healing" and "The Problem of Unanswered Prayer." Our need for a book like this is not to

find new arguments for prayer, but to gain the benefit and reenforcement that come from hearing such a man as Samuel Chadwick tell out of his own thought and experience the meaning and power of communion with God. His own words are a sufficient comment upon the spirit of the book: "I have written out of an honest heart, that has sought above all things to be effectual in the communion and ministry of prayer, and to which there has come no greater joy than the fellowship of the inner sanctuary." On every page the author's appeal is to the Bible and Christian experience as the basis of his convictions.

J. B. Weatherspoon.

A Modern View of the Old Testament. By Wm. A. Shute. The Macmillan Company, New York. 150 pages. Price $1.50.

A brillian scholar has prepared and published a valuable handbook on the Old Testament. It contains many features that are exceptionally good but he spoils it by his utter disregard of the supernatural. He seeks to discredit and to laugh out of court all references to God's miraculous acts and to give the facts as they must have happened according to his theories. The book contains so many fine things and has such a gripping manner of presentation that we find ourselves wishing that it could be rewritten with this one defect corrected.

Kyle M. Yates.

Helps to the Study of the Bible. New Edition. Enlarged and rewritten by eminent scholars. Oxford University Press, New York. xvi -|- 500 pages, plus 104 illustrations and 12 maps. Price $3.00.

The publishers are to be thanked for this enlarged and revised edition of *Helps to the Study of the Bible*. The student who desires much information within small scope will find it in this work. It includes Critical apparatus, Harmony, matters of Political and Social interest, Geological data, Geography,

Topography, Antiquities, Concordance, Maps, etc., to which are added more than a hundred pages of illustrations, throwing a flood of light on various aspects of Biblical study. On the whole, it is an admirable work, carefully and thoroughly done. One will find here a ready answer to many questions that are raised while, in the general field of topics covered, he will receive incentive for further investigation. The value of the work in this latter respect will be as pronounced as in the actual data which it provides in convenient form. The book is highly recommended. J. McKee Adams.

The Christ of the Mount. By E. Stanley Jones. The Abingdon Press, New York, Cincinnati, Chicago, 1931. 331 pages. Price $1.50.

Dr. Jones has a fresh way about him in treating old subjects. He has shown that in the approach to the Sermon on the Mount as the new and perfect way of living. That is true, if one does not skip the Beatitudes and is able to interpret them in the light of Christ's other teachings about the new birth and faith. Jesus in the sermon on the Mount places the Beatitudes before the practice of righteousness and puts the Kingdom of God first in importance. There is no reason for expecting that this one sermon by Christ, great as it is, should have all that Jesus wishes men to know about life. But this book is stimulating and helpful. A. T. Robertson

Psalms. By W. Graham Scroggie. Harper and Brothers, New York. 144 pages. Price $1.25 net.

For a number of years this brilliant Scottish preacher has been writing the Scripture Union daily notes on Bible study. This work has led him to do intensive work in all sections of the Bible. He is a careful scholar who masters the subject thoroughly before he writes and then gives his readers the benefit of his deep spiritual insight. His interpretations of the structure

of the Psalms, his discussion of the imaginative, historical, ethical, prophetic, theological and devotional character of the Psalms will add much to the exegetical and practical use of the great Hymn Book of our Bible.

This volume interprets the first forty-one Psalms. We shall look forward to his next contribution. KYLE M. YATES.

The Gospel According to Luke. By G. Campbell Morgan, D.D. Fleming H. Revell Co., New York. 284 pages. Price $2.50.

Dr. Morgan is a great preacher as all the world knows, but it is expository preaching which is at once the most difficult and the highest type of preaching when well done. Alexander Maclaren was the preeminent example of it in his generation as Dr. Morgan is in ours. And yet he has his own methods and manner with a charm all his own. These sermons on Luke's Gospel were stenographically reported and come as near as possible to reproducing the flash and fire of the spoken message, though that is never quite possible with the voice and eye absent. Here is Dr. Morgan at his best. A. T. ROBERTSON.

The Historic Jesus in the New Testament. By R. H. Strachan, D.D. 1931. Student Christian Movement Press, London, England. 224 pages. Price 4s. 6d.

The able discussion of the Personality of the Historic Jesus as preserved and interpreted in the Historical Jesus of Faith is the outcome of the Casen Lectures at the Hartford Theological Seminary and the Cunningham Lectures at New College, Edinburgh. Dr. Strachan has a clear and strong grasp on the importance of the Preexistent Christ in relation to the Incarnation as presented in the Synoptic Gospels, in Paul's Epistles, in the Epistles to the Hebrews, and as a climax in the Fourth Gospel. He thinks that Paul's lack of personal acquaintance with Jesus in the flesh served to help him keep Christianity from

being a mere sect of Judaism. The resurrection and ascension of Christ compelled the early disciples to reinterpret the earthly life of Jesus, in particular after the great pentecost. Undoubtedly the Holy Spirit led them on to a fuller comprehension as they preached and worshipped the Risen Christ. There is high thinking in Dr. Strachan's volume on this noble theme.

A. T. Robertson.

God's Intention. By W. Y. Fullerton, D.D. The Fleming H. Revell Co. 1932. 124 pages. Price $1.25.

Dr. Fullerton has given us in four brief chapters a running study of the whole Bible, tracing out the purpose of God in creating and redeeming man. In the first chapter he studies the early half of the Old Testament to the Book of Isaiah under the title, God Beginning; in the second he traces the second part of the Old Testament under the heading, God Speaking; in the third and fourth he uses the titles God Appearing and God Perfecting, and the line of division is Paul's Letter to the Romans.

H. W. Tribble.

Son of Thunder. By Dean J. P. D. Llwyd. Ray Long and Richard R. Smith, Inc., New York, 1932. 170 pages. Price $1.50.

In this volume is traced the developing personality of John the Beloved Disciple. The author with fine imagination unfolds the growing mind of discipleship in the young disciple John until it has grown into a mind that from its training by the Master produces independent thought. The author seems to have handled the records sanely except for one important instance: After declaring that the disciples were convinced that Jesus was alive and active after His crucifixion the author says: "The mentality of John had already grasped them in the germ. They burst into full flower in such noble myths as the resurrection of Lazarus, and in the appearances of Jesus after the first

Easter day." He seems to be inconsistent and vague in the explanation of Jesus' resurrection. Or he uses the word *Myth* with a meaning different from what is commonly accepted.

W. Hersey Davis.

New Analytical Bible. By Dr. Jas. R. Kaye. Buxton Westerman Company, 21 W. Elm St., Chicago. 1660 pages. Price $7.75 to $18.75.

We have seen and examined a number of new Bibles and Bible Helps during the past few years. Many of them are worth while. The New Indexed Bible is valuable. We are convinced however that this new volume is the best single help that has been produced. It is different, scholarly, original in its treatment, exact, discriminating, and intensely spiritual and reverent.

Each book of the Bible has an introduction, an outline, a chart, a map, a statement of contemporaneous history and a summary of the outstanding facts. These features are listed immediately following the text of that book. It has also a fine concordance and a brief dictionary of the Bible (200 pages). It is a biblical library in one volume less than two inches thick.

Kyle M. Yates.

The Highway of God. By Prof. H. R. Mackintosh, D.D., New College, Edinburgh. Charles Scribner's Sons, New York, 1932 253 pages. Price $2.75.

Here is a book of sermons from a great theologian and equally great preacher. I have heard Dr. Mackintosh deliver some of these sermons, and I have heard him in the class room and from the lecture platform, and I have read his books; and on every occasion I have received a valued message from him. His greatness lies in his ability to express profound truths simply. He is a tireless student of God's Word and of theology, and he approaches every passage and problem with keen insight, a constantly increasing wealth of knowledge, and a rich Christian

experience that gives him balance and sympathy. He is proof to us that a scholar can be a preacher.

There are twenty-one sermons in the book, any one of which makes it more than worth the price. H. W. TRIBBLE.

The Origin and History of Hebrew Law. By J. M. Powis Smith. University of Chicago Press. 285 pages. Price $3.00 net.

Our great Hebrew scholar has given us a volume on Hebrew law. For thirty years he has been working in the Old Testament and Oriental languages. He speaks with authority on any Old Testament subject. We are not at all ready to join with him in his statements concerning the books of the Pentateuch but we can appreciate his comparisons with the Hittite, Assyrian and Babylonian codes. He has done a great service in bringing together within one volume the records of the legislation of all the great peoples of Western Asia.

The Hittite code has been translated by Professor Arnold Walther and the others by the late Dr. Luckenbill. Professor Smith's comments on these codes are extremely interesting, scholarly and informing. KYLE M. YATES.

The Spiritual Pilgrimage of St. Paul. By Frank H. Ballard. 1932. Harper and Brothers, New York. 158 pages. Price $1.50.

Mr. Ballard is pastor of Highbury Chapel, a prominent Congregational church in Bristol, England. This volume is the result of popular lectures on Paul and has the touch of sympathy and insight. The new books on Paul continue to come and they will keep on coming, for no one has entered so deeply into the spirit of man as Paul. He is still the great interpreter of Christ for modern men. Mr. Ballard will help those who wish to catch Paul's point of view. A. T. ROBERTSON.

III. MISSIONS AND HISTORY.

The Course of Christian Missions: A History and An Interpretation. By Williame Owen Carver, Professor of Comparative Religion and Missions, Southern Baptist Theological Seminary, Louisville, Ky. Fleming H. Revell Co., New York. 320 pages. Price $3.00.

This new volume from the pen of Dr. Carver is a substantial addition to the literature of Missions. It is a volume of only 320 pages, but its size is not an adequate indication of its value. The author points out in his preface that it is a historical outline, as its title would indicate, but one must not miss the word "interpretation" in the sub-title. As a matter of fact, the interpretation is, in the mind of this reviewer, the more important part of the book. The volume comes out of thirty years of continuous study and teaching of the subject of Missions, constant reading of missionary magazines and books, and extensive contact with missionaries and missionary fields. Moreover, through these years Dr. Carver has looked at the great cause of Missions not simply through the eyes of a historian but with the intense and eager interest of a man whose heart is completely enlisted in the cause of world-wide missionary effort. In other words, his approach is everywhere vital and not simply scientific and historical.

The volume begins with the discussion of "The Ground of Missions," "The Background," "The Founding," and "The First Chapter of Missionary History: New Testament Missions." In these four chapters there is a rapid, condensed discussion of what might be called the philosophy of, or the scriptural grounds for, Missions. Dr. Carver rests the missionary appeal upon the world purpose of God Himself for the redemption of all men.

Leaving the apostolic age, the volume gives a rapid sketch of the expansion of Christianity from Pentecost through the middle ages, down to the beginning of the modern missionary movement in 1792. Necessarily the material for this part of

the work is much condensed, but is sufficient to give a fairly clear view of the progress of Christianity through these centuries. About two-thirds of the work is given to modern missions, beginning with Carey. It is here that Dr. Carver does his best work, and this work is, so far as this reviewer knows, not surpassed in the great mass of literature dealing with modern missions.

In selecting materials for a condensed volume from a field of such complexity and diversity, there must necessarily be wide differences of opinion and of choice. Each author will emphasize the things which he regards as most important. It is almost impossible to bring unity and ordered progress out of the confused details of modern missionary development. The work has been done by a great many different denominations, has been scattered all over the world, and has had varied history and development. Dr. Carver has succeeded admirably, however, in presenting an ordered view of this vast material. He has very properly and significantly named his book "The Course of Christian Missions." After all, there has been a unity in the work, which is found in common love for Christ and His kingdom. This unifying principle has been seized by the author and utilized to bring order out of the chaos. The more important chapters on the modern era are "Carey and the New Epoch," "India," "China," "The Japanese Empire," "The Near East," "Malaysia," "Negro-Africa," "Aborigines of the Pacific," "Catholic America," "America Recognizes Her Debt to Europe," "Missions to Jews," "North America," and a final survey chapter.

When dealing with the more theological or philosophical phases of the great subject, Dr. Carver's style is sometimes difficult. The necessity for rigorous condensation may have betrayed him into the writing of sentences which are not always clear, but in the main his style is crystal clear and very attractive. While the reader will get a comprehensive view of the great subject from this volume alone, still it is hoped that many readers will be stimulated to seek further into the rich material of modern missions. For such readers Dr. Carver has provided

an admirable bibliography, with the material divided up according to the chapters of his book. It is thus made exceedingly usable and helpful.

In conclusion, the reviewer would like to say that, so far as his knowledge of the literature of Missions is concerned, there is nothing quite equal to this volume as a clear and condensed presentation of the history and proper interpretation of the great missionary cause. It ought to have, and I believe will have, a wide reading among Christians who love their Lord and are interested in the expanding kingdom.

Furman University, Greenville S. C. W. J. McGLOTHLIN

New Minds: New Men? The Emergence of the Soviet Citizen. By Thomas Woody. Illustrated. The Macmillan Co., 1932. 528 pages. Price $4.00.

"Professor Woody has spent twenty months in Russia since the Revolution and has visited some five hundred schools. In this book he gives a comprehensive and fair-minded survey of the new education, the type of books, the methods of teaching—education completely under the control of the Communist Party. The government, with tremendous enthusiasm, is moulding a new state and, beginning with the children, is pressing the schools into the service of Bolshevism.

"The author tells also of the power of the government in shaping the opinions and lives of adults, of the new and more important place of women of the encouragement of atheism."

The above quotation from the cover page, gives an idea of the book, e pluribus unum on Russia during these days. However there is a vast difference in this great volume from most of the recent works on Russia. Here the author uses his brief twenty months' stay in Russia to illustrate and illuminate his wide study of Russian History and the Soviet regime, instead of giving immature conclusions from inadequate and limited observations. Russia is too vast in territory, too numerous in population, too conglomerate in race and religion, and too young

in its present experiments for hasty observations to become final or trustworthy.

The title and purpose of the book give large liberty in the treatment undertaken. The particular "philosophy" of the author seems at times a little too manifest, especially does his "Ideology" appear to be overworked. However, the book is filled from first to last with extensive quotations from the best sources. Here, one believes, the author does his best work and certainly gives his keenest interpretations.

There are fifteen chapters in the book, dealing in superb fashion with practically every phase of old Russia and the present U. S. S. R. "The question and method" is the first and shortest chapter. Then come in order: "The old mind and the new," "a new school", "children's literature", "Octabrists and Pioneers," "Communist Youth," "Self-organization", "Science versus Religion," "Class Internationalism," "Collectivism", "The Character of the New Mind." All of these chapters are illuminating and are freshly put. A New School, Class Internationalism and the New Woman seem to be the best chapters, if one were forced to select. However, one feels that the best way to get the message is to read it all and in order.

Another feature of the book is the general restraint in reaching conclusions and giving estimates of finality—which in the very nature of the case, is impossible at the present time. That the present regime shall "win out" along the present lines, facts seem to argue against. In most respects, this is a "brand new" experiment. In other ways, the Soviet Republic has combined many of the worst features of past history. Some phases of the "Five Year Plan" are working to perfection, seemingly, to the satisfaction of the small percent of the population engaged in its execution. Other phases, "still going" are resented, or more often, are "acquiesced in" by force of circumstances. There is no idea of representation, in the fullest sense, in the Soviet Republic. It is, in many respects, the most blatant "Dictatorship" ever attempted. While one is acquainted with the degredation of the Church of Russia, yet one believes that many conclusions should be withheld until a study of the church

be made from a sympathetic Historian. Most of the Russians have never known real Christianity. What they have known has been subjected to the intrigues of Rome and the perversions of politics. The average citizen of that vast territory is not only ignorant and pagan, but has been used, personally and by tradition to "accept orders" so that it may be possible for the present national and civic anomaly to maintain for a while yet. Many changes have already come since the "Revolution." Many more will come yet, one believes and hopes. It will be long before the last book will be written, but this is the best one, by far, so far. F. M. POWELL.

On the Edge of the Primeval Forest. Experiences and Observations of a Doctor in Equatorial Africa. By Albert Schweitzer, Dr. Theol., Dr. Med., Dr. Phil. Translated by C. T. Campion, M.A., Oriel College, Oxford New York, 1931. The Macmillan Company. 180 pages. Price $2.00.

Through ten years this book has run through edition after edition. One does not require to read more than one of its eleven chapters to understand why. Of course the reputation of Schweitzer and his remarkable career attract attention. Already famous throughout the world of Biblical scholarship as critic and theologian, and only less noted as musician and music critic with devotion to Bach as his passion, he amazed the world by studying medicine in order to give himself to the relief of primitive pagan Africans and in 1913 took up his work at Lambarene. In 1922 he published this report to his friend and supporters. It is done in the style of a literary artist with the passion of a soul devoted to service of the neediest.

The uniqueness of the man and the manner of his giving himself to this work were matched with the unaffected artistry of his story.

The translator has done his work with such skill that only in the rarest instances does it show any marks of translation English. It might well be an original English production by its unique artist author. The sixteen illustrations add to its value.

One sees in the reading the scenes and situations, the people and their practices, the needs and the possibilities. It is a classic in descriptive missionary narrative. W. O. CARVER.

The Christian Saga. By Norman Tower Boggs. Macmillan, Chicago, 1931. 1083 pages, 2 Vols. Price $9.00.

One finishes these long, rambling pages with the feeling that they are "neither Saga nor Christian." If the author's claim is true, why so many pages to tell it, and if his conclusion is wrong, why choose so many random incidents to "bolster up" an impossible position? One is beguiled to continue reading in the hope of reward further on, only to be disappointed at the close.

In his preface the author states that readers should not expect to find "a history of Christian life, of Christian doctrine, nor of Christian institutions; neither of any one of them separately, nor of all of them drawn together, as a brief account of the history of Christianity. The consecutive chapters of this sketch do not attempt to put this reader inside of an evolving complex, to follow the unfolding of potentialities that existed in a seed, sown by Jesus in the heart of a few followers, later to expand and complicate in the more extended environment of European civilization." . . . But he aims rather, "to recount, in narration, in quotation, in critical exposition and in suggestion, the adventure of Christendom with its Chrstianity.". . . He raises the question, to reach the conclusion, "that Christianity has lived through a cycle, during which it entered in a broad and complex way, into all the institutional forms and into all sanctions which safeguarded European social existence; subsequently to be pushed, slowly and gradually, out of the role which *had been given it* to play"! In other words, the author proposes to set forth Christianity (the *whole* of it) as a phase of European civilization. His only *entity* of Christianity, is Europe's "Christianity of Christendom."

The cover page speaks of this work as the "New History", and compares it to Well's outline of History and Thompson's

outline of Science. For Church History it is much like Wells for History—neither seems interested in recording facts, but Thompson's outlines has much data and disinterested learning in them. The "Christian Saga" is more of an "Essay"—too long—for the purpose of reaching a given "conclusion," and which discards facts and arranges fancies to that end. Heresy to the author is simply the side of a "theological controversy which loses." With such a freedom from any statement or system of truth, he may deal with any Saga, however sacred or manifest, as he chooses, and he has already stated the manner of treatment!

The Christian Saga, according to the author, is a "Cycle," and like any other cycle, had its beginning and its end. While he is not clear when the Christian cycle began, he is perfectly certain that it is "*finished.*" Mohammed, he says, was at least a *historical* character, and in a sense which Jesus was *not*. Christianity then, becomes for him a "post-human faith." But how? If Jesus is not a historic character and his followers too ignorant, or too incapable to "put over" their fraud, why did such a thing survive at all? Simplicity itself! European civilization "resurrected it" because it needed something like the "Gallilean tradition" for its own purposes, and, naturally when done with it, laid it aside!

One does not object to the term "Saga" in such a treatment, for one meaning of Saga is myth, but since the author states that his Saga is "not a history of Christian life. . . doctrine . . . . or institution," but deals merely with what he calls "the adventure of Christendom with Christianity," he must have *something* in mind which would include history, life doctrine and institutions; and, of course he does just that, but it is an imperfect, limited and distorted thing which he calls "Christianity" and "Christendom". There is no word of what the Christian Faith has done to the world, but what the world has done to the faith. But, the "world" is limited, "Christianity is European", says the author. *Europe* has run the cycle for Christianity and *finished* it, and the "moribund phenomenon" in America, North and South, The British Domin-

ions, China, India, Japan, Africa and the "Isles of the Sea" is ignored. Christianity's work in Foreign and Home Missions, Education, translations, Social Service, Democracy, Hospital care, etc., etc., is apparently out of the author's awareness.

One wonders why the author omits Russia, since it seems to be the clearest case of "Christendom abandoning Christianity" yet found. Certainly Lenin, and *Kemal,* as well, would be good witnesses for the author's thesis, besides sympathetic attendants upon the obsequies of his "finished Christianity." It is unfortunate that the author devotes several chapters to the New Testament, since he is neither sympathetic nor capable in it. The author seems to have no conception of vital Christianity, either personally or by contacts, but lately, seems to have become enamored by a type of thought, new to him, but really old and long discredited. Thus he has produced a work which is a strange mixture of superficial history, immature philosophy, unreasoned skepticism, inadequate psychology and sociology and a segmented theology. One regrets that there is so little to commend in a publication that involved so much detail and drudgery in the mere writing. Christianity is showing more signs of renewed vitality to-day than in almost any period of its history. Those who desire to attend to burial, find it a most obstinate and unconventional corpse. Many betray it, but never bury it.

F. M. Powell.

The Ethical Religion of Zoroaster. By Miles Menander Dawson, LL.D., Author of "Ethics of Confucius", "Ethics of Socrates", etc. New York, 1931. The Macmillan Company. xxviii + 271 pages. Price $2.25.

The title page carries a descriptive sentence to the effect that the work is "An account of what Zoroaster taught, as perhaps the very oldest and surely the most accurate code ethics for man, accompanied by the essentials of his religion." That estimate can hardly be accepted as a statement of judicial scholarship, nor can that in the *Introduction* that "Zoroaster lived at

least several centuries earlier than * * Buddha, Confucius, Socrates.'' A disposition to make the highest claims is illustrated in another sentence with the twofold declaration: ''A higher basis of individual ethics will surely not be found; and better results than in the life of the ancient Persians or the more modern Parsis will not be discovered.''

In only two or three respects, however, will the plan of the book subject it to the defects of the author's over-estimate. Under thirty-three headings the religious and ethical teachings of Zoroastrianism are set before the reader in quotations from the Scriptures of the religion. The selections are taken from the entire range from the Gathos to the present day leader of the Indian Parsis who commends their doctrines for Western readers.

The sources are all cited and if the reader knows the literature he will be able to locate and appraise the sources. In any case he will have before him the teachings of the religion on most of the more important topics, which is the great value of the volume. Informed readers will know that quotations might have been included that would represent a less exalted ethics at some points. Still it places before one hundreds of classified quotations from one of the most remarkable of historical religions, especially remarkable for the slight influence it has exerted on the life of the race for twelve hundred years.

W. O. Carver.

The Epic of America. By James Truslow Adams. Little, Brown and Company, Boston, 1932. 433 pages. Price $3.75.

The best single volume on American History in existence'', says Allan Nevins, on finishing this unique epic. No wonder that this is from the ''101st thousand''. It is indeed a marvelous book, a graphic, comprehensive story, unencumbered by ''dates and warriors,'' but replete with those facts and factors that have entered into the warp and woof of this nation. By a unique process of selection, leaving out the ''tangled chronicles

of dates, campaigns and battles'' and by consistently showing us what life in America meant for the average man, whether in town, city, countryside or frontier, the author has painted a beautiful and worthy picture of life in America from Columbus to Hoover.

With a rare sympathy for every feature of American life treated, and with an utter absence, so far as one can tell—of partizanship or special pleading, the author has produced an immortal account, an ever new Epic, for the lovers of America, of history and of good literature. This book will neither supplement nor supplant detailed histories. It simply occupies a place of its own. F. M. Powell.

Missions in the Bible. By J. B. Lawrence, A.M., D.D., LL.D., Executive Secretary-Treasurer, Home Mission Board, Southern Baptist Convention. Published by the Board, Atlanta, Ga., 1931. 186 pages.

It is always good to see missionary-leadership turning to the Bible. Every year now seems to bring forth a new book along this line. Dr. Lawrence has produced this one to be used in mission study classes in his own denomination, although it may well have a far wider use, with distinct profit to all the users. There are seven chapters outlining and supporting: ''The Missionary Enterprise''; ''Missions in the Old Testament Scriptures''; ''. . .New Testament Scriptures''; ''The Mission and Message of Christ''; ''Missions the Mission of the Church''; ''Missions and the Divine Plan of Support''; ''Missions and the Holy Spirit.''

The plan is built upon a theological background, and with a very practical aim always in view. The theological approach and procedure are typically orthodox with independent originality in arrangement. The Scriptures are abundantly cited at every turn, but not usually quoted fully in the text. Logical and homiletical outlines make the reading and use of the book easy.

If one may suggest a difference in viewpoint, there is in the traditional way of looking at it too exclusive and unre-

lated an emphasis on the idea of the Hebrew history and the Old Testament Scriptures as "*preparation*" for "the coming of Christ". Along with this goes the notion of "dispensations" which leads to much error, generally not to so much in this volume. This way of looking at it leads Dr. Lawrence to say: "The entrance of sin. . . . made it imperative to God to project a plan of redemption . . . if He would prevent the . . . destruction of all that He had created", which is surely too temporal and partial a way of conceiving God and his plans. Do we not get a more scriptural view if we think of God's plan as being one. He projected the ages in his Christ, and this Christ as the nation's redeemer is from first to last. God had the same purpose in Abraham and Israel as in Christ Jesus.

One would have preferred the quotation of Mt. 28:17 emblazoned on the cover in a better version than the authorized.

W. O. Carver

Mysticism, East and West. By Rudolf Otto. Macmillan Co., New York, Chicago, 1932. 262 pages. Price $3.50.

This is a masterpiece on a much misunderstood subject, by a master of Philosophy, Religious Experience and History. It is not easy reading, in the popular sense, but it digs down into the deep and brings out a refreshing draught for those who have learned to hold the breath. Choosing Meister Eckhart as the representative of Western Mysticism and Master Sankara for the East, the author shows by quotation and elaboration that both Eckhart and Sankara have experience contacts of the same order and also use almost identical terms to express their conceptions of reality. The interest of both is soteriological rather than metaphysical or even theological in the broadest sense. While race, climate and environment do not "differentiate souls expert in the quest for the Absolute, yet when we turn back to the *world* of reality in which we do and must live, then find the great difference between East and West, best represented again in Sankara and Eckhart. Sankara teaches that the "work-a-

day'' world is a ''snare and a delusion, and we must be quit of it speedily''. But Eckhart, as does most Western mysticism, teaches that we should make practical application of our knowledge of the Presence of God in the redemption of men's souls and the care of and healing of their bodies. Eastern mysticism generally tends toward extinction, Nirvana; Western, towards reformation, often revolution. F. M. Powell.

The Progress of World-Wide Missions. By Rev. Robert Hall Glover, M.D., F.R., G.S., Missionary in China for Eighteen Years; Foreign Mission Secretary for Eight Years, etc., Now Home Director for North America of the China Inland Mission. Third Edition, 1931. Richard R. Smith, New York. 418 pages. Price $2.50.

Dr. Glover and his publishers are to be congratulated on the continued and growing demand for this outline history of Christian Missions. It is gratifying to all who are devoted to the cause that such a book is so extensively used. One of the chief publishers in America said a few months ago that there is no interest in such a book. Here is a welcome contradiction.

This is a really revised edition. Its data have been brought up to date, generally, new matter has been included, the Bibliography revised and enlarged until it is one of the most valuable, and the index has been elaborated.

The plan of the work allows only some ninety pages for discussion of missionary principles and for the history to the time of Carey. W. O. Carver.

Come With Me to India! By Patricia Kendall. New York and London, 1931. Charles Scribner's Sons. 369 pages. Price $3.50.

This very intelligent book about India is timely, even in the midst of so much now being published—naturally and inevitably—about that unhappy land. A sub-title calls it ''A quest for truth among peoples and problems''. In fairness, it is just such

a quest, although there is no mistaking a slant favorable to the British. Gandhi does not fare very well at the hands of the author. All she says in criticism of him is no doubt fair, and most of it is based on the work of his ardent disciple biographer, Andrews. Yet it is presented with a one-sidedness that hardly leaves a fair picture. Gandhi will never stand so high again as he did up to the recent Round-table conference in London, where his limitations became painfully apparent, but we must give him his meed of approval, still. What makes this the best book of the hour about India is its clear summaries of all the essential facts, historical, racial, religious and political essential to an intelligent grasp of the present crisis in India and in British relations with India.

W. O. Carver.

Chinese Twice-Born: Kingdom Trophies in the Orient. By Charles Ernest Scott, M.A., D.D., American Presbyterian Missionary, Author of "China from Within," etc. Introduction by Charles G. Trumbull, Litt. D., Editor, The Sunday School Times. New York, 1931, Fleming H. Revell Company. 159 pages. Price $1 50.

Here are eleven short stories of the power of the Gospel to redeem unto the uttermost in China, as elsewhere. At a time when much attention is rightly given to social redemption and to Christianizing national ideals and economic forces it is important also to keep before us individual salvation and personal redemption. Life can be changed only as lives are made new. This book tells of many such, for in the stories of the hero characters are accounts of many others who found Jesus Christ as Savior.

Incidentally much of Chinese life and character come into the pictures. The book is along the lines of normal, orthodox interpretation and phraseology. Much is made of prayer and Scripture. I note a surprising citing of 1 Cor. 2:1-5, where the quotation is really from Phil. 3:10 (p. 106).

W. O. Carver.

IV. EDUCATIONAL, SOCIAL, PRACTICAL.

Liberating the Lay Forces of Christianity. By John R. Mott. The Macmillan Co., New York. 175 pages.

This volume contains the Ayer Lectures of the Colgate-Rochester Divinity School, during the sessions 1930-31. Dr. Mott's name is a sufficient guarantee of the scholarly quality and spiritual value of the contents. There has long been need of just such a book as this, and Dr. Mott has made a timely and valuable contribution to one of the most significant aspects of modern religious life.

It is unquestionably true that one of the greatest developments in our day has been the rediscovery of lay leadership. A glance backwards into church history will show us that only within comparatively recent years have laymen been given an important share in the life and work of the churches since the days of primitive Christianity when this mighty religious movement was almost entirely in the hands of lay forces. For nearly a thousand years religious leadership came to be the function of a priestly caste, the place of the laity being that of adherents to the doctrines of the church and the following of ecclesiastical leaders. Luther's Reformation saw the beginning of this new era when the lay forces of Christianity would be recognized, but progress toward the full utilization of laymen has been slow and painful until now.

In his first lecture, Dr. Mott outlines the contribution of laymen to the Christian church. He reviews briefly the early Christian period, when the disciples "went everywhere preaching the word . . . . except the apostles." He then briefly describes the long night when the layman was in eclipse, and the priest or cleric was given a practical monopoly of Christian leadership and service. Briefly he then traces such movements as the Lollard Movement, the Brethren of the Common Life, the Anabaptists and Mennonites, the Quakers or Society of Friends, and calls attention even to some of the movements within Ca-

tholicism looking toward the greater use of laymen. With the background of these movements before him, Dr. Mott then tells the story of the origin and progress of the modern Laymen's Missionary Movement in its several forms, of the Y. M. C. A. and its allied agency, of the Men and Religion Movement which was prominent a few years ago, and finally the break-up of these several larger movements into denominational groups which have come to occupy so significant a place in the local churches of our day.

As gratifying as have been these movements, they have fallen far short of giving laymen the place that they might occupy in the work of the churches. Dr. Mott's next lecture deals with "The Need of Augumenting the Lay Forces." His analysis of modern church life and organization is keen and incisive, and with incontrovertible facts and logic he proves that the hope of the future lies largely in the success with which laymen and women are brought actively and vitally into church and denominational programs. This is particularly true with regard to the missionary enterprize, where the situation becomes all but hopeless except as we bring into the enterprize the influence, the enthusiasm, the intelligence, the energy of the best minds and hearts among the lay forces of our churches.

Dr. Mott has dealt with this problem too long and too intimately to conceive of it as having an easy solution. His next two lectures are devoted to an analysis of the influences which militate against the larger participation of laymen in the life and work of the church. This is the heart of his discussion, and in it he makes his most valuable contribution. Perhaps no man in the world is better qualified than Dr. Mott to show why laymen have been lost to the churches, and then in turn to show what must be done if they are to be regained. With this enumeration of difficulties before him, over against which are placed the secrets of liberating the lay forces, the pastor whose heart is in the matter might well develop a series of addresses which would revolutionize the attitude of his church toward the place and use of laymen in the work of the church. Dr. Mott's sound evangelical position makes his treatment all the more valuable

and gives to it unusual homiletical worth. The appendix to the book contains the best bibliography on laymen's work of which the reviewer has any acquaintance.

All in all, this is, in the reviewer's estimation, the best book which has yet appeared on the work of the layman. No pastor who is ambitious to deal successfully with his men can afford to be without this indispensable discussion. It will enrich preaching, enlarge vision, inspire to a greater use of lay forces, and point the way as to how this may be done. Not only should the book be in the hands of pastors, but it should be passed from hand to hand among the deacons and church officers, whose conceptions would be made over by a careful reading of these lectures. Its arrangement is such that it could easily be made the basis of a series of discussions in which pastor and laymen would face together the problems and opportunities of their joint ministry.

G. S. Dobbins

Society: Its Structure and Changes. By Robert M. MacIver, Professor of Sociology, Columbia University. Published by Ray Long and Richard R. Smith. 569 pages. Price $5.00.

"To understand society we must appreciate the processes of group life, the conscious attitudes of relationship which in their constancy and their changefulness, their variety and their subtlety, sustain and modify every social system." Thus strongly emphasizing the sociologist's role as interpreter Dr. MacIver has given in this book a most enlightening and stimulating interpretation of social relationships, including their organization, functions, and the factors and principles involved in social change. Few books that we have read have the clarity of insight and expression and the balance of judgment manifested in this one. The essential relationship of psychology and sociology is recognized and observed throughout. "Psychology is interested in the nature of the behaving unit, in the structure of the individual mind which makes behavior possible. Sociology is interested in the relations into which the individual enters, into

which it is in fact his nature to enter. Since neither aspect is separable in reality, neither can be understood apart from the others''. A sharp distinction is drawn also between sociology and the physical sciences, and accordly, between their methods of study. ''To endeavor to understand them [social relationship] *merely* by counting, measuring, manipulating them is as vain as to apply the same principles to the understanding of a picture or a poem.'' The mechanistic or behavioristic attempt at explaining individual and social conduct is therefore not encountered.

Part I, which is introductory, defines the primary social concepts, society, community, associations, etc., and discusses the nature of the social bond, pointing out the fundamental harmony between individuality and society, and giving an evaluation of coercion in social life. There is also a psychological foreword with a preliminary discussion of attitudes, interests, and motivation.

Part II, is a study of the social structure, in which three distinctive types of organization are distinguished: (1) Communities, by which the author means circles of people ''who live together, who belong together, so that they share, not this or that particular interest, but a whole set of interests wide enough and complete enough to include their lives''; (2) Spontaneous Groupings, like the transient crowd or the enduring social class or caste; (3) Associations, ''specific forms of organization deliberately established for more or less specific ends,'' including political, economic and cultural associations. Here the church is discussed as a type of cultural association. Following a discussion of the nature and function of associations are three chapters on regulative principles and forces which uphold the social structure, such as religion, custom, morality and law.

Part III is a study of environment and its influence upon the social life; with chapters on the geographical environment and the social heritage, including of course a discussion of heredity, and city life as compared with rural. The sections on the social structure and environment lead directly to the subject of Part IV, social change, its direction, and causation. ''Social phe-

nomena are historical phenomena in a profounder sense than any other. This point is a hard one to grasp, but if the student perceives it, he will understand aright why unconditional prediction in sociology is impracticable, not merely on account of our inadequate knowledge but on account of the very nature of our subject matter. Society exists only as a time-sequence. It is a becoming, not a being; a process, not a product.'' In discussing the processes of change in this ever-changing structure the author sets forth the meaning of the concept of social evolution, and faces the problems of the specific contribution of the various causal factors, and how they combine to effect certain changes.

This is not a book for beginners, but for those who have had a good course in sociology and psychology it will be a most helpful analysis and treatment of social experience. Its literary style is unusually attractive. At the close will be found also, excellent guidance for further study of the subjects of the twenty-six chapters. J. B. Weatherspoon.

The Religious Control of Emotion. By Wayne Leys, Ph. D. Ray Long and Richard R. Smith, Inc., New York. 1932. 218 pages. Price $2.00.

This book is an attempt to popularize ''scientific religion''. Until recently Dr. Leys was associated with Professor E. S. Ames in the University Church of the Disciples, Chicago. One recognizes throughout the discussion the influence of Professor Ames and the typical University of Chicago viewpoint.

Dr. Leys takes the position that emotion is at the heart of religion, and that religious emotion can be scientifically controlled. His first chapter, ''The Emotional Interludes of Life,'' is descriptive. It is in his description of the physiology and sociology of emotion, the relation of religion to emotion, the physical and mental factors that enter into emotional disturbances, and the place of emotion in religious education that he does his best work. The chapter on ''Possibilities of Control''

is disappointing. For instance "luck" and "conversion" are put alongside each other and given almost equal place in the consideration of their scientific validity. That there is such a thing as "luck" or chance, and that there is such a thing as "conversion" are conceded as facts. Their significance, however, arises from their power to stir the emotions. The student of religion, as of any other aspect of life, is to stand off as a spectator and note how aspiration and inspiration, morale and faith, and other spiritual experiences and qualities, have the power to stir up the feelings. Knowing why and how we feel under given circumstances makes possible "the redintegration of behaviour." "Experiences of luck, conversion, compensation, inspiration, morale, leadership and introversion bear witness to the truth of the assertion that men in the most helpless plights can be saved from emotional disintegration." Redintegration, or reconstruction of emotion is the task of the scientific psychologist who will cease to depend upon the accident of conversion and of special religious experiences and develop a technique for "manipulating the environment with a view to the prevention of unwholesome agitation." Even though this were possible, one cannot but wonder if it would be desirable.

The remaining chapter of the book is devoted to this effort to develop a technique for increasing the control of emotion. After listing these controls as we find them in the traditional ceremonies and programs of the average church the author reverts to the familiar technique of reconditioning responses, Professor Dewey's steps in a complete act of thought, and Burtt's principles and problems of right thinking. He proposes then an analysis of activities in the church which have been most helpful in emotional control, seeking through a simple questionnaire instrument to evaluate these controls as reported by various types of religious devotees. Even though we must give up our supernaturalism, the author concludes, our religious needs remain, because emotion is fundamental in human life and religion is the most effective single control of emotion. Through a simple scientific technique passion is to be eliminated from human life, calm and orderliness is to replace emotionalism, be-

havior to be regulated by rational thought rather than by irrational feeling. "For that hopeless mortal anything but passion is now impossible behaviour. Through your social engineering the impossible shall be possible."

Anyhow, the book makes interesting reading.

G. S. Dobbins,

God and Mammon. By J. A. Hobson. Published by the Macmillan Company. 58 pages. Price $1.00.

"Mammon is everywhere gaining ground, undermining not only the religious behaviour but also the beliefs of church members. . . . It is not so much that a positive disbelief in God and another world has displaced the old beliefs, but that the latter have been reduced to a tenuity that makes them no longer operative motives in conduct. This indifference is doubtless due in large measure to the utter failure of the Christian churches to cope with the great emergencies of life" (such as war threats, oppression of the poor, etc.). Thus the author of this little volume approaches the end of his discussion of the relations of religion and economics, uniting his voice with many others to the same effect.

This comes in the last chapter. The other three chapters tell the story as the author sees it of the relations between economics and primitive religion, Catholicism (particularly in medieval times), and Protestantism, respectively. The priests and magicians of primitive religion are the "first professional parasites" taking large parts of the surplus wealth of the people as payment for bringing spiritual influences to bear upon crops, herds and other requisites of life. Between "God and Mammon" in primitive faiths there was thus a relationship of cooperation and mutual support.

Concerning medieval Catholicism it is asserted that it "never seriously attempted to apply the plain teachings of the Gospels to the economic life of the peoples." Although it stood for the protection of peaceful labor, the care of the poor and op-

pressed, it nevertheless protected and enforced serfdom, upheld the ownership of man by man, and was guilty of the sin of avarice, as appears in its use of its doctrine of Purgatory. Even the monastic orders developed into instruments for extracting wealth which was used in the fineries of architecture, for comforts and luxurious living. The theory of the church was to regulate economic conduct, "subordinating the production of wealth to its vital uses, and regarding the well-being of the community as the paramount consideration"—a principle for superior to the later *laissez faire* theory; but its practices were such as "to sterilize its high professions."

In the discussion of the Protestant attitude the author agrees with Lawney and Weber in connecting the Protestant emphasis upon the "economic virtues" with the rise of capitalism, thus sharing largely in the responsibility for our present economic system. Preaching the duties of "industry, initiative and enterprise, honesty, foresight, calculation" along with the doctrine of stewardship easily led to oversight of the methods of gain. Men must make money and use it for the Lord. We come thus into an era of individualism and accumulation and exploitation. "Mammon was taken into the service of God as a genuine partner." Too little account is taken—perhaps—of those constant protests against oppression and "tainted money" and the maldistribution of wealth that found expression in independent bodies, and certainly of the growing sentiment and programs for social justice in Protestant ranks within the last century. These have been sporadic and unorganized, but to-day these defects are passing and there is a swelling tide of Protestant opinion shared by many Catholics, that is taking constantly more definite shape, looking toward the Christian motivates and a just organization of our economic life.

Still the truth of this indictment holds that we have bargained with Mammon. Dr. Hobson's evaluation of religion and his way out (a "rational religion") are equally unsatisfactory. But the challenge of his array of facts and his criticisms remains—a challenge that the modern preacher cannot ignore.

J. B. Weatherspoon.

The Threshold of the Temple. By Charles L. Venable. Richard R. Smith, Inc., New York. 151 pages. Price $1.50.

Under this happy title, Dr. Venable has provided for the pastor and teacher a simple course of instruction in church membership. The materials may be used in several ways. The most obvious use of the many suggestive chapters is in a series of addresses to young church members. The pastor could easily, on the basis of the suggestions made in the more than twenty chapters, work out a series of brief sermons to young people that would answer many of their questions concerning church membership and religious matters, and prove helpful and attractive not only to young people but to adults as well.

An even more important use of the book would be as a guide to the conduct of a series of discussions, carried on after the plan of the discussion group, with young converts. The author probably had this use more in mind than that of sermonizing when he prepared the suggestions for discussion with which each chapter closes. These discussion suggestions are really the most valuable features of the book.

The content material is not of striking literary quality, though the ideas are fruitful and practical. It is easy to see how an alert pastor or other Christian worker could gather about him a group of young Christians, and using the suggestions provided by the author, get at close grips with the real problems of his young church members. It is at this point that much failure occurs in our modern evangelism—we bring children and young people in large numbers into the life of the church through the Sunday school, but do not give them that instruction and experience which is so vital to their becoming competent church members and church workers.

It would perhaps not be wise to place the book in the hands of the young people themselves for practical as well as doctrinal reasons, but a discriminating pastor can readily weed out some of the unacceptable viewpoints of the author and still make use of the book to very great advantage both in his preaching, and in his instruction of a "pastor's class." The need of such help

is very great, and many pastors will welcome this book as a valuable addition to the aids that are now available for the nurture of the implanted life following a season of evangelism. Some particularly helpful chapters are, "What Language Does God Speak?" "Re-creating Ourselves," "Getting or Giving," "Reverence," "The Victory Over Sin," "The Eternal Christ," "What We Do In Church," "The Obligations of Church Membership," "The Call of Christ." G. S. Dobbins.

Crannell's Pocket Lessons for 1932. By Philip W. Crannell, D.D., (Ottawa and Dartmouth), President Emeritus of Kansas City Theological Seminary, Philadelphia. The Judson Press.

For fifteen years Dr. Crannell has given us the handy pocket volume expanding and applying the *International Uniform* Sunday School Lessons. Its originality, scholarly explanations, good sense, wisdom, humor and godly earnestness have made it a favorite with many. These will rejoice that the good Doctor still provides us with his handy help and we shall delight to walk with him through 1932. W. O. Carver.

The Sunday School in Action. By Clarence H. Benson. The Bible Institute Colportage Association, Chicago, 1932. 327 pages. Price $1.75.

Professor Benson is Director of the Christian Education Course of the Moody Bible Institute of Chicago, and Secretary of the Evangelical Teacher Training Association. He has undertaken in this volume of twenty chapters to bring together a complete compendium of information regarding the whole life and work of the Sunday School. He begins with a brief review of Sunday School history, and closes with the Daily Vacation Bible School. In between he has a detailed discussion of practically every funtion of the modern Bible School—organization, administration, standards, extension, teacher training, curriculum, evangelism, publicity, housing, equipment, finance, coun-

cils, worship and expression, home relations, special days, etc. There is nothing profound about the treatment, but little effort to deal with "the New Education", almost no mention of "psychology", and a careful avoidance of the technical terminology which has been developed within recent years by many writers in this field. On the other hand, Professor Benson has discussed the Sunday School as it is ordinarily found in the average church, in language which can be understood by the average teacher or officer, with a view to giving a comprehensive picture of the Sunday School at work as it is found throughout our land. Its chief value is just this, that it brings together under one cover the whole complicated set-up of the modern Sunday School, so that one is under necessity to buy just one book rather than a dozen or more in order to get a complete view of the institution which now functions under the name of "Sunday School", or "Bible School", or "Church School". The bibliography shows that the author is under heavy debt to our own Baptist Sunday School Board workers, and an examination of his plans indicates that he has made a pretty careful study of Southern Baptist Sunday School organization and ideals. It is difficult to see how the book could be used practically in training school work because of its length, but in the hands of an alert pastor, superintendent, or director of religious education, it should prove of considerable value as a reference text and as a source of information and help concerning the varied duties and opportunities of the worker in the modern Sunday School.

G. S. Dobbins.

The Approach to Religicus Education. By Basil A. Yeaxlee, Ph.D. The Macmillan Company, New York. 1932. 143 pages. Price $1.25.

Here is an unusual book by an unusually thought-provoking English educator. Dr. Yeaxlee insists that the teacher and his teaching must be rightly related to the whole modern world of thought and action. With this as his thesis, the author approaches religious education from six different viewpoints—the

biological, the psychological, the philosophical, the biblical, the theological, and the personal. Each of these approaches constitutes a phase of the discussion. He holds, for instance, that the biological approach to religious education is essential if we are to be competent as teachers. "It lends new fascination and dignity to the lives with which we are called upon to deal. It inspires in us a greater reverence for those whom we teach and opens to us unsuspected resources in our great adventure." In like manner, he points out that the knowledge and insight which psychology brings are also indispensable to religious education. The fallacy of behaviourism is ruthlessly exposed, and the place of honor given to purposive psychology. One of the most interesting chapters is on "The World of Science and the World of the Soul." One is made to realize that science and religion are not nearly so incompatible as certain scientists and religionists would have us believe. In his discussion of the biblical approach, Dr. Yeaxlee sets forth God as the "supreme Educator". and shows how education underlies the Christian religion as every fundamental point. His interpretation of theology is refreshing if not quite convincing, the most gratifying feature of this chapter being the central place given to Jesus. The bibliography is particularly helpful because it lists a number of English books that are unfamiliar to the average American reader, but which ought to be included in the library of the student of education as representing viewpoints of educators in British Isles and on the Continent. G. S. Dobbins.

The Southern Baptist Handbook for 1931. By Dr. E. P. Alldredge, Baptist Sunday School Board, Nashville. 412 pages.

The "Handbook" has become a necessity to the intelligent Southern Baptist. Its appearance is awaited, for in its crowded pages is information which could scarcely be gotten elsewhere, even at infinite toil, and one doubts if any other "living white man" could collect half the information Dr. Alldredge secures year by year.

While all of the hand books are unique, this one is the best (thus far) the first "Part" is given over to the Promotion Program, Part II, is a glorious and challenging record of "achievement," which word, by the way, runs throughout. That is fine psychology as well as useful publicity and information as long as we *achieve* there is hope of achievement!

Of course, we find tables, graphs, lists, dates, records, organizations and all useful statistics. The book itself is a marvel of achievement and if at all widely read and studied, will enable Southern Baptists to achieve as they have not for years. Hats off to Dr. Alldredge, again. F. M. POWELL.

The Minister and Family Troubles. By E. A. Dexter and R. C. Dexter. Published by Richard R. Smith. 97 pages. Price $1.25.

This book is a presentation and study of actual cases of family and sex problems reported by ministers. They are just such problems as any minister would meet in the average pastorate, and the methods of settlement are just such as the average minister would pursue. As the authors confess, the cases are too few and varied to serve as a basis for generalization. There are suggestions as to the co-operation of the minister with social agencies, physicians, psychiatrists, and of the church with the minister in this delicate part of this pastoral work.

J. B. WEATHERSPOON.

Communion With God. By Elmore McNeil McKee. Ray Long and Richard R. Smith, Inc., New York. 1932. 198 pages. Price $1.75.

There was a time when the preacher gave much thought and study to his sermon, but depended upon the inspiration of the moment for his public prayers and for the conduct of the service of public worship. Fortunately, this day is passing. Now we find ministers who take as seriously the conduct of the service of worship as they do the delivery of the message from the pul-

pit. The shelves groan with books purporting to help the minister in the preparation of his sermons, but only recently have there appeared books of much value in aiding the minister to a better preparation of his prayers and the order of services in the period of worship. In this book there is brought together a varied collection of prayers intended not only for general use but for the use of those who are charged with the conduct of any services of worship. The author is rector of Trinity Episcopal Church, Buffalo, and served for a while as chaplain of Yale University. He has brought together in this volume prayers selected with great discrimination for the opening of worship, for special occasions, for pastoral use, and for the conclusion of worship. Any minister studying carefully these prayers will find his own prayer life enriched and the value of his service in the conduct of public worship greatly enhanced.

G. S. Dobbins.

V. MISCELLANEOUS.

Mahatma Gandhi at Work. His Own Story Continued. Edited by C. F. Andrews. New York, 1931. The Macmillan Company. 407 pages. $2.50.

Let Mr. Andrews himself tell us: "In this book, which forms the third volume of the series, I have tried to fulfill the promise which I gave in Mahatma Gandhi: His Own Story (previously noticed in our pages), by relating in his own words the epic struggle in the Transvaal to set right the wrongs which had been done to the Indian community."

It is a sad story, revealing the selfishness and all too much of sordid inhumanity of white people in South Africa. It probably presents the best chapter in Gandhi's career. Here one may study his strength and his weakness. The story might have been better told in Mr. Andrews' own words, for no one can think the Mahatma a highly skillful writer. In any case the story is

thrilling and instructive and the sections in which it drags are not numerous.

Mr. Andrews has now given us three volumes which enable the reader to know Gandhi fairly well up to the latest stage of his remarkable carreer, a stage in which his true measure will probably be taken for the first time. In the end his work in South Africa will, in all probability, stand forth as his highest and best attainment and achievement. In that he was mainly in the right, even as he is fundamentally and persistently in the wrong in his present and recent course in India. I need not say that Mr. Andrews is in no way responsible for this judgment, which he would certainly repudiate. W. O. Carver.

The Devil In Legend and Literature. By Maximilian Rudwin. The Open Court Publishing Co., Chicago and London. 1931. 354 pages. Price $4.00.

If you have any doubt about the popularity of the Devil in literature, all you need to do is glance through this book. In his preface the author calls attention to the wealth of material from 1489 to the present. In 1930 three biographies of Satan appeared in this country. The chief value of the book lies in the familiarity of the author with the literature in his field—should I say that the author was full of his subject when he wrote?

How many devils are there? One German writer is quoted as being on familiar terms with three hundred thousand, while the medieval French epics speak of five hundred thousand. A professor of Theology in Basle insists that there are 2,665,866,-746,664. At that rate the Gerasene demoniac was just beginning to get acquainted with them. What about the origin of the Devil and his cohorts? Well, there were nine orders of angels all of which were represented among the mutineers. Then there were some who preferred to be neutral, and when a second chance was given them they intermarried with the daughters of men; and the offspring of this union through the succeeding

generations have shown contrasts to the human family, as well as similarities. Out of this stream have come the prophets, poets, reformers, revolutionaries, geniuses, and great men in general. So there you are.

Along with the references to literature in general there are many references to passages in the Bible, which the author treats with a good bit of poise and understanding. But one could not say that his book is a study of the Biblical teaching concerning the Devil. H. W. Tribble.

Biography of A. U. Boone, Thirty-two Years Pastor of the First Baptist Church, Memphis, Tennessee. By Leslie Shackelford Howell. Shawnee, Oklahoma, 1932, Oklahoma Baptist University Press. 232 pages. Price $2.00.

When the writer of this notice was a young minister recently out of college he attended the Tennessee Baptist State Convention meeting in Clarksville. He was much impressed with the Address of Welcome and the conduct of all the hospitality by the pastor, who was just entering upon his work in a position made notable by twenty-five years of service by Dr. A. D. Sears, a man outstanding in the ministry of Tennessee. At this Convention, among other things, the way was suddenly and quite unexpectedly opened for the writer to attend the Southern Baptist Theological Seminary. In this connection arose a friendship between Dr. Boone and himself which has enriched the younger man's life through nearly forty years.

Dr. Boone had been in the ministry some eight years at that time but this included his period of seminary study. He had had a few years at Smith's Grove, Ky. He remained at Clarksville until the end of 1898, when he took up the work in Memphis from which he has but recently retired. His has been a truly great ministry and illustrates the qualities of manhood, preaching, pastoral ministration, denominational and kingdom service which make possible, desirable and glorious long pastorates.

The biography of this man of God is a labor of love by one who labored with him and knew well his worth. Apparently it was written to honor a beloved pastor, to express the affection of a great church, to magnify the grace of God. The reviewer is thinking of it as a means by which in a restless age young ministers may gain such ideals, set for themselves, such standards, and be led into such fellowship with the Holy Spirit as will cause them to seek and achieve stable ministries.

Here is no epic of flaming heroism, no story of dramatic self-assertion and eagerly sought reputation promoted by shrewd and bold publicity. Here is an epic of solid worth consecrated to Jesus Christ, of sterling character steadily cultivated, of hard work in the honest giving of oneself to a task that depends upon one's personal honor and the fear of God.

The story is one which any young man of ideals and determination, full of the love of Christ and of men may accept as possibly his own story; and by studying this record he may see how to match it with his own life.

There are included some of the sermons and addresses on special occasions which reveal the pulpit and platform ability, taste and earnestness of the preacher. Southern Baptists by the thousands have honored, loved and trusted Dr. Boone through more than four score years. He is one of the wisest of our elder statesmen to-day, and although no longer fully a pastor remains vigorous in body, mind and heart to serve the Lord and the brotherhood. This worthy record of a noble ministry will gratify and bless very many. W. O. Carver.

When the Swans Fly High. By F. W. Boreham. Published by The Abingdon Press. 282 pages. Price $1.75.

One never knows what he will find in a Boreham book, but he is never disappointed either in the stories or in the application. And there is always an application, or else a suggestion which serves now as a mirror in which one can see his own life, now as an open window revealing some fresh vision of truth.

"When the Swans Fly High" is a group of twenty-four brief messages, written in the author's characteristic style, with gentle humor, pathos, and sound common sense. It is a rare genius that can see the glow of spiritual light in the commonplace as Mr. Boreham does. And to read him is to desire to see one's own everyday experiences with eyes wide open.

J. B. WEATHERSPOON.

Essays of a Catholic. By Helaire Belloc. The Macmillan Company, New York, Chicago, 1931. 319 pages. Price $2.50.

The author is a prolific writer along Roman Catholic lines and a vigorous if not a capable apologist for Roman Catholicism. These essays sixteen of them, treat a great variety of subjects and with like variance of merit. There is mostly special pleading of a rather ordinary sort for his system which he invariably calls "Catholicism."

These essays are "argumentative" and propose to be aggressive, taking the argument of battle into the camp of the enemy. The enemies are all who are not Roman Catholic, while there is more hope for the out and out skeptic than the Protestant, yet there is some hope for all, since the other so-called types of "Christians" have bankrupted—except where they have retained Catholic (Roman) civilization—and since Catholicism (The Roman Church) has all the truth, and alone *tells* the truth, and since it has been discovered that history is now wholly on the Roman Catholic side, it simply remains for them to go up and possess the land.

There is the usual dogmatic statement as though it were history. There are some rather puerile arguments. There is often utter lack of perspective and the ignoring, the perversion or the blissful unawareness of the facts of history. Metanoia should never be translated other than "doing penance"; belief in the miraculous involves the belief in its concomitant, sacramentalism! Francis and Dominic stand or fall together; Protestant United States alone among white people still sanctions the *burn-*

ing of heretics! The dear old gentleman gets "het up" when he "replies" to the gloomy Dean, Inge; but his most characteristic essay is on the "Conversion of England." These essays have no historical value, but they are tremendously revealing as to Roman Catholic thinking and teaching. One has to read a book like this, before he can force his intelligence to acknowledge the aims, the practices and beliefs of that huge, anomalous system that calls itself, "The Holy Catholic Church." Some of them believe, and all of them teach that the Roman Catholic Church is not only the *primitive* church, but the only true body of Christ in the world to-day.

Other essays, in this interesting volume are: "The New Paganism, On usury, The approach to the skeptic, The Catholic Church and the Modern State, The Counter-attack through history, A Letter to an Anglo-Catholic Friend, On Legend, The Faith through the Press, Science as the Enemy of Truth, The Schools, The Faith and Industrial Capitalism, The two Cultures of the West, etc., etc.

In each of these, there is a mixture of argument, statements and facts. All subjects as can be seen from these titles and the title of the book are treated from the same viewpoint, and largely, with the same end in view. To the person who knows history and has a sense of humor, these essays are capital and interesting reading. F. M. Powell.

The Story of the Devil. By Arturo Graf. Translated from the Italian by Edward Noble Stone, with Notes by the Translator. New York, 1931, The Macmillan Company. xvi and 296 pages. Price $3.00.

The Translator's brief prefatory "Note" is much to the point: Born in Athens in 1840 of German parentage, and educated in Roumania, Arturo Graf became one of the foremost of modern Italian scholars and men of letters. Not only did he excel as a poet, but possessed a mastery of Italian prose style . . . . In the closing chapter of *Il Diavolo,* written in 1889, the author declares that the Devil is now dead; but even after a

lapse of more than forty years, that announcement may seem to some readers premature and unsubstantiated . . . . was the idea of Satan so inherent a part of religion—was Dualism so firmly rooted in Christianity—that the disappearance of the belief in a 'personal' Devil involved a weakening of belief in a personal God?''

Finding that 'the best years of the Devil's life . . . . the years of his lusty virility and of his greatest power and activity, fall in the . . . . Middle Ages', the author confines the greater part of his recital to the legends, myths, superstitions, imaginations and all sorts of stories from that period. It is a remarkable collection, making up a curious, fascinating, story. Beliefs and portrayals of hell and heaven most realistically conceived are included. All kinds of personal experiences, social and ecclesiastical experiences and tales come under review. The whole is amply documented and some of the notes are illuminating.

W. O. Carver.

George Washington, The Soul of a Nation. By M. D. Holmes, Ph.D. Illustrated. Jno. C. Winston Co. 1932. 385 pages. Price $2.00.

It was a rare experience to finish reading this book on February 22. This is not like the average biography. One feels from the first page that the author is perfectly conversant with all the facts and details of the life of this American, *par excellence,* but the story is so gripping and the revelations so impressive, so true and so suggestive that one forgets the *task* of reading in the delight of rediscovering or often, discovering, the real Soul of the Nation. Intimate glimpses of the early life, lay the foundation for the more complete picture of the maturer and more pregnant years ahead. While giving all needed details, the author has done an excellent job in refraining from arousing those sectional feelings which have so beset our nation. There is utter and delightful absence of ''muck-raking'', so prevalent in recent years by those ''smaller souls'' incapable of discrimination. One feels that there is nothing partisan in

the plan and execution of this book, except the patriotic and high-minded partisanship for ideal America, the best and basic elements of which are to be found in Washington in a greater degree, perhaps, than in any other single individual. The author does not seek to "canonize" Washington, he pictures him as he was in his day with his weaknesses and faults, but withal as embodying those never dying qualities and ideals that still constitute the only America that should survive. It is truly a great book. F. M. POWELL.

He Is Here. By Charles M. Sheldon. Published by Harper and Brothers. 89 pages. Price $1.25.

The purpose of this little book is to arouse men to the fact of the Living, Present Christ, and to suggest something of the will of Christ for men of our age. It is a modern sequel of the author's "In His Steps" of which twenty million copies were sold. There are ten stories in which Christ is pictured as appearing, now to a surgeon, a naval officer, a farmer's son, a mother, a working girl, etc. A thought provoking book, in which the author gets to the relatives of our modern moral problems and to the heart of Christ. J. B. WEATHERSPOON.

Cyclopedia of Evangelism. By Charles L. Goodell. Ray Long and Richard R. Smith, Inc., New York. 1932. 129 pages. Price $1.00.

The publishers have hit upon the happy expedient of printing in one volume three of Dr. Goodell's best known books on Evangelism. The title is somewhat misleading, since the book is scarcely in any sense a "Cyclopedia". It is simply the bringing together under one cover of Dr. Goodell's well-known "Heralds of a Passion", "Pastor and Evangelist", and "What are you Worth?". Each of these books would ordinarily sell for considerably more than the combined volume, and in the combination the reader is given a wealth of materials for evange-

listic study and preaching. The reading and re-reading of Dr. Goodell's evangelistic messages will build anew the fires of evangelism in the pastor's soul, thus promoting the much-needed spirit of revival about which so much is being said. While Dr Goodell is thoroughly modern in his approach, he is sound on the great fundamentals of the faith and preaches a gospel that rings true to New Testament fundamentals.

G. S. DOBBINS.

He Whom a Dream Hath Possessed. By John Knox. Ray Long and Richard R. Smith, Inc., New York. 1932. 121 pages. Price $1.25.

Here is a series of meditations on faith by the Minister of Fisk University. The discussions are not critical or exhaustive but are suggestive and thought-provoking. They have in them the peculiar quality of setting one's mind going in the direction of the author, but not requiring that he make the journey with him. Having read a page or two of the meditations, the reader is inclined to lay the book down, or close it between thumb and fingers, while he allows the dream of the author to possess him too. There is a charming mystical touch throughout which makes one realize that faith is more than logic and religion more than creed. The preacher will find here no ready-made sermon material, but he will find food for his spiritual life of very great nourishment.

G. S. DOBBINS,

Girls Who Achieved. By Winifred and Frances Kirkland. Richard R. Smith, New York, 1931. 132 pages. Price $1.00.

Here are fifteen stories from real life, told in the inimitable manner which characterized the charming authors of this volume and the almost equally delightful volume, "Girls Who Made Good."

Here, as always, the stories deal with the heroic,, whether the heroine "came through" out of adverse circumstances, or

"achieved in spite of exceptional advantages." In any case there is always the note of reality, the message of truth, the call of the right—so much so, that girls (or boys) who read these stories will feel both the challenge and the possibility to do the same sort of thing.

There is also variety—each "girl" being different does a different thing in a different way. There is not a dull, drab moment in the book. One feels as the stories are finished that certainly two more "girls"—the authors—have *achieved.*

F. M. Powell.

The Pilgrim's Progress. John Bunyan's Story Rewritten for Young People. By Wade C. Smith. Harper and Brothers, New York. 104 pages. Price $1.50.

"All things are new and nothing is new. A good story never grows old. Human nature is ever the same. That which thrilled the world hundreds of years ago will return in some form to thrill it again." Thus Mr. Smith introduces his version of the immortal allegory, rewritten for young people and illustrated by "the Little Jetts". Readers of the *Sunday School Times* are familiar with "the Jetts", and know how this device appeals to children. The selections are well made, the art work is good, the binding is unusually attractive, making the book a most acceptable gift to a young person who ought to get acquainted with Christian and his company, but who has not had the courage to undertake the reading of the unabridged edition.

G. S. Dobbins.

Do Young Preachers Break Down?

Do They Die?

THOS. J. WATTS, Executive Secretary.

The writer does not wish to produce agitation in the minds of our younger men in the ministry. However, many young men and even middle aged men seem to be over confident regarding their ability to carry on in the ministry for long years to come. They do not seem to realize that they are subject to the possibility of total and permanent disability before reaching old age. Hence, many of our young ministers display little interest in plans for their own protection and for the protection of their dependents in case of total and permanent disability.

Nor do our young ministers realize as they should that young men are liable to die early and leave dependent widows and children. With these facts in mind the writer has examined the roll of beneficiaries in the Annuity Fund of the Relief and Annuity Board with a view to ascertaining the ages at which a number of our members have become disability claimants and also the ages of those who died and left widows and orphan claimants upon the Annuity Fund.

Here are some ages at which a number of total and permanent disability claims were filed and granted; namely, 33, 38, 42, 43, 44, 45, 46, and 48. This should admonish young men not to presume that they will not break down early.

Here are some ages at which a number of members died leaving widows or orphan children claimants; namely, 36, 39, 40, 40, 42, 44, 45, 50, 50, 50, 51, 51, 52, 53, 54, 55, 58. There are of course many others who died before living out their expectancies.

Surely, surely, without entertaining any morbid fears about one's future, it is altogether proper for our ministers to consider the possibility of their early disability or death and make ready for such an eventuality.

Several of our disability claimants have already received from the (old) Annuity Fund aggregate benefits ranging from $2,400 to $7,000 and they will continue to receive these benefits as long as they live. Remember that one may be permanently and totally incapacitated for rendering ministerial service without experiencing an early death. It might be worse than death if one should at any time become wholly dependent upon others for shelter and food. Likewise several of the widow and orphan claimants have drawn sums already aggregating from $2,400 to $3,000. They too will continue to receive benefits according to the terms of the Certificates held by their husbands and fathers.

The Relief and Annuity Board of the Southern Baptist Convention, a corporation under the laws of Texas, with a history of worthy achievement behind it, is ready to accept service in accordance with the terms of the Service Annuity Plan, which is now in operation, in providing disability and old age protecting incomes for our preachers and for their dependents after their death.

The Service Annuity Plan is a door of hope in the Valley of Achor for our Southern Baptist Ministry. The co-operation of the churches of participating ministers is necessary for the full operation of this plan. Our churches should welcome the privilege which is accorded them of helping in a definite way to provide support for their ministers when they can no longer go in and out in blessed service for them.